THE SMALLER SUNDAY SCHOOL MAKES GOOD

W. EDWARD RAFFETY

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The Smaller Sunday School Makes Good

By W. EDWARD RAFFETY, PH.D., D.D.

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INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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"BROTHERING THE BOY", "CHURCH-SCHOOL LEADERSHIP", ETC.

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TO

THE MEMORY OF

MOTHER

Lover of her children, her church, and her Lord
For more than fifty years a faithful
Sunday-school worker;

and

TO

The hundreds of consecrated officers and teachers
In rural and small-town Sunday schools
Whose philosophy of life is
"Do your best,
With what you have,
Where you are";
And who, like herself, year after year
Have labored on
With limited means
And unlimited difficulties,
But with courage and devotion,
So that their
SUNDAY SCHOOLS COULD MAKE GOOD

FOREWORD

It has been a pleasure, personal and professional, to write this book for the American Sunday-School Union, the oldest Sunday-school organization in America. It is the Society whose first Sunday-school missionaries fearlessly flung themselves across the westward advancing frontiers and on into mining camps and homestead settlements. In temples of God "not made with hands," in log huts, sod houses, dugouts, and mountain shacks, they preached Jesus Christ. They met Indians, outlaws, and ruffians. But they faltered not, for they were the welcome friends of the sturdy pioneers who carved out of the raw wilderness and trackless prairies the states soon to be the glory of the nation. Wherever covered wagons went, these knights of the better civilization followed, on horseback, with saddle bags full of Bibles and religious tracts.

My interest in those days is more than sentimental, for my grandfather pushed his way into the farther West in an ox-drawn covered wagon, a wagon every inch of which he made with his own hands, including the solid wheels and the few iron bands, covered with cloth woven by my grandmother. In a forest primeval, beside a Western river, he felled the trees, hewed the logs, and erected his own log cabin, the house in which my father was born. From the trees surrounding the cabin he hand-made every piece of furniture, including the cradle in which the baby was rocked, and the wooden spoon and wooden fork with which he was later fed. On another frontier my own father cleared away eighty acres of solid virgin forest, erected in the

middle of it his log house, and likewise furnished it with his own hands. Two of my uncles were in the famous covered-wagon train, going all the way to Willamette Valley, Oregon.

"And as for me and my house" we have all been debtors to those early heroic messengers of the American Sunday-School Union, an efficient organization, now past its one hundredth anniversary, which has labored, and labors still, in the outlying and otherwise unreached regions of America, from New England to the Pacific Coast, founding and fostering Sunday schools, and distributing religious literature. Its more than two hundred field Sunday-school workers are now rendering faithful, far-reaching service all over the United States.

In hundreds of cases the Sunday schools founded beneath the trees, or in log schoolhouses, have become forerunners of log, or frame, church houses, which, decade after decade, have given way to the substantial frame, brick, and stone edifices which now, by the hundreds, are housing some of the best Sunday schools on the continent.

It's been a long, long trail a-winding down through the years, and some who may prefer to be known as religious educators, rather than "Sunday-school missionaries," must not forget the foundations so well laid by these and other pioneers—foundations on which God, in His good providence, permits this new generation to build.

We firmly hold that the Sunday school of to-day must make good in religious education in the midst of our modern complex civilization. We humbly submit this book of methods to the thousands upon thousands of workers in the smaller Sunday schools, praying that its direct, concrete message may bring to all, practical help, courage, and vision. We believe that smaller Sunday schools should be enriched and enlarged, and should lead on to the bigger, better day

of the church school, with Sunday, weekday, and special vacation sessions.

Therefore, this introductory manual is offered to the Sunday-school workers of the here-and-now who must face forward, and set forward the religious educational frontiers, until every child in this fair land—and every other—may come into that Saviourship and forever-friendship of Jesus Christ, which puts peace in the head, power in the hand, and perpetual hope in the heart.

May every worker in every Sunday school "tuck away" in his memory this prayer-hymn of Washington Gladden:

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give—
With Thee, O Master, let me live.

W. E. R.

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PART I

SMALLER SCHOOLS THAT MAKE GOOD

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CHAPTER I

SUNDAY-SCHOOL GO-GETTERS AND THEIR GOALS

The Go-Getter, by Peter B. Kyne, is a story every Sunday-school worker should read. It is a small book with a big, unforgetable message. It can be read in less than two hours, and will be; for once the reader enters the race with Kyne's hero, for the blue vase, there is no time to stop to "change tires" or "gas up." The Go-Getter leaps over difficulties, or pushes straight through them, with the force of a dreadnaught, or a demon. One defeat after another simply puts more "go" into him. Each crisis is a challenge for him to triumph. One by one he meets, greets, and beats seemingly overwhelming difficulties. Kyne's book is a classic for young people. It puts iron in the blood, and the glow of success on the cheek. It will put courage in the heart of every worker in the smaller Sunday schools.

If Sunday schools are to make good, their officers and teachers must be go-getters. The author of this book, *The Smaller Sunday School Makes Good,* is prayerfully anxious that leaders in smaller schools will find such practical help in these pages that they will take hope and push on to greater success. The Sunday-school cause calls loudly for those who turn blind lanes into far-stretching roads to victory. Our heads fairly spin around with the thought of what the Sunday school might be if whiners should cease

bemoaning their fates and failures and actually became go-getters of "blue vases." Sunday-school go-getters have great objectives worth the straining of every nerve to attain.

Worth-While Goals

First Goal.—The bringing of every life into vital relationships with transforming Christian truth, in the Bible and elsewhere. This is the immediate and major concern of the Sunday school from the opening call to worship to the last word of the session's benediction; from superintendent's platform and from teacher's desk; in worship service and in class study; in the whole atmosphere of the school, and in the very lives of all the workers. But someone at once raises the question, Is not the business of the Sunday school to teach the Bible? And we reply, Yes; and No. Yes, in the sense that the chief textbook of the Sunday school is the Bible; that intelligent instruction in this Book of Books is the surest way of bringing pupils into vital relationship with transforming Christian truth, for the Bible is truly called the Book of Life.

No, emphatically no; if the questioner means simply the transference of a body of biblical facts from teacher head to pupil head. Of late we have frequently heard, and as often forgotten, the saying that we teach "not the Bible, but boys." This more nearly approaches the meaning of our suggested goal, but even this expression does not tell the whole story. We must keep in mind a bigger, more difficult process than mere formal instruction, however good that may be. When will we ever get away from the idea that by some magic spell the use of a dozen verses, even of the Bible, will in itself reverse gears in a life headed wrong? What a pity to use up two-thirds of all of the precious thirty minutes of teaching time in the average Sunday-school class, with a mechanical memorizing of the

names of the books of the Bible, the tribes of Israel, the numerical references in Revelation, or the answering of a hodgepodge lot of unrelated historical or geographical catch questions. Of course, the mind could be put through worse mental gymnastics, but why use up mental energy on materials that have no vital values? Should we teach the Bible? Yes, most assuredly; for it alone contains the great transforming truths that will help young and old to live righteous lives.

It is also highly desirable that there be a rich biblical content in all leadership training courses. Indeed, this is just what the Education Committee of the International Council of Religious Education has recently provided in the newer standard training course, for *more Bible,* not less. Likewise, there is constant improvement in the work of the International Sunday School Lesson Committee in selecting enriched biblical materials that, under skillful teaching, will transform lives. To this high and holy ambition every teacher in every Sunday school should be wholeheartedly committed.

The newer psychology and newer teaching processes, fortunately, are gradually helping teachers to bring their pupils into such living relationships with vital Christian truth that Christian ideals will dominate their experiences. Virile books on teaching and learning processes are now available, so that all Sunday-school workers can be trained "workmen that need not to be ashamed," "making straight paths through the Word of truth." Lesson writers also more and more are anxious that lessons learned on Sundays may be lived on Mondays. Simply put, this whole goal means nothing more nor less than the return to Jesus' way of teaching the *go-and-do* gospel which He proclaimed. If we will let Him, the Master Teacher, speak through us the living truth, we too can say to our pupils in their character crises, as He did to His pupils, "Go and *do* thou likewise."

Second Goal.—The acceptance of Jesus Christ as a personal Saviour and Friend. This, in the judgment of many, is the one essential and worth-while goal. Christian parents and teachers can do much for each child and pupil. Parents may and should consecrate themselves to the spiritual upbringing of their child; they may and should dedicate the child to God, even before birth; they may and should understandingly, lovingly nurture and train the growing life; but there comes a time when each child for himself must deliberately, definitely accept Jesus Christ as his own personal Saviour and Friend. No other single decision in all life means as much as this. The prayers, teachings, and examples of devout parents and teachers prepare the way, and make the decision an easy, intelligent, and joyous one. Even as they cannot eat, sleep, study, or vote for another, so they cannot proxy here. The wise Sunday-school worker knows that this is the heart of all sane evangelism and, therefore, quietly, sensibly seeks to make every day a Lord's day and a decision day for the Saviourship and Friendship of Christ. Thus can he (or she; and everywhere throughout this book it will be understood that when the pronoun "he" is used in reference to a Sunday-school worker, the pronoun "she" is equally intended) more truly help his Sunday school to make good.

Third goal.—The formation of Christian ideals of character and conduct, and the use of these in determining all thinking, feeling, willing, and doing. The worker will help his pupils reach the coveted end soonest who prays, lives, and labors hardest for them in their habit-forming and ideal-forming years, that they may so know Christ and Christian truth that Christian ideals will dominate their intellects, emotions, wills, and acts. His whole program of instruction and expression through worship will be shot through and through with this idea. If he fails as a go-getter here, he

can never hope to bring them to the goal he has set. He must keep constantly in mind that, after all, even as a devoted Sunday-school worker his contacts are infrequent; that in this socially complex age there are many forces that play in upon their souls to thwart his ingenious plans and holy purposes in their behalf. They read many books and magazines, and hear much conversation at school, work, and play that do not give Christian ideals of character and conduct. Wholesale condemnation will get the worker nowhere. Sane substitution of good books, good pictures, good fellowship in wholesome fun—this is the way he must travel to win out. The Sunday-school go-getter stops not until success comes.

Fourth Goal.—The expression of Christian life in missionary and philanthropic enterprises, or, more briefly stated, the expression of Christian life in unselfish service. This may be across the seas or across the streets. This surely is an unquestionably worth-while goal. Sunday-school workers should be alert to open up channels through which unselfish deeds may happily flow to free and beautify life for the neglected and underprivileged. In this he must be a good follower as well as leader. At the heart of every known specific sin is selfishness. Selfishness is the arch-enemy of men. Sunday schools, through their workers, must send forth streams of unselfish life out into their communities, back into the homes to hallow intimate fellowships there; back into the schools to help both teachers and taught; back into store and shop, farm and factory, to enrich all relationships.

I gave a little tea party
This afternoon at three;
'Twas very small,
Three guests in all,
Just I, *Myself,* and ME.

Myself ate up the sandwiches,
While I drank up the tea;
And 'twas also I
Who ate the pie,
And passed the cake to ME.
—*Author Unknown.*

Our boys and girls must be taught to divide their sandwiches, pie, and cake; to share the necessities and luxuries of life with others; and to know that thus their own portions will taste all the sweeter. "Just *I, myself,* and *me*" is a vicious philosophy of life, and the individual who follows it wrecks his own happiness and that of others. Such a spirit brings discord into homes, churches, and whole communities, and sets nation against nation, like ravenous dogs at one another's throats. It was self-obsession for territorial aggrandizement that turned the old world upside down and spilled over it the precious red blood of millions of noble men. Selfishness in any guise, anywhere, is a masquerading fiend, and should be fought back to the pit whence it came.

Fifth Goal.—The recognition and acceptance of the Lordship of Jesus Christ. The writer imagines that some readers are thinking, Why the formulation of five of these apparently commonplace statements as goals; certainly, Why this last one? Would not the first be sufficient? Would not the bringing of every life into vital relationships with transforming Christian truth result in evangelism, in Christian character, in Christian service, and in the acknowledgment of Christ as Master of life? Theoretically, it might; but in reality, does it? Even if it did, the Sunday-school worker needs to see the fullness of it all, that the bigness of the task may be grasped and adequate preparation made for complete success. The last is the climax of them all—the highest, holiest attitude of the human soul. It is the final, supreme test of Christian

loyalty. To come under the Lordship of Jesus Christ is to drive every selfish usurper from life's throne, and crown Him King of kings and Lord of lords. Thus only can the Sunday-school go-getter bring himself and his to this great supreme goal.

I had walked life's way with an easy tread,
Had followed where comforts and pleasure led,
Until one day, in a quiet place,
The Master and I met face to face.

With station and rank and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's big race,
When I met the Master face to face.

I had built my castles and reared them high,
With their towers had pierced the blue of the sky;
I had sworn to rule with an iron mace,
When I met the Master face to face.

I met Him and knew Him, and blushed to see
That His eyes, full of sorrow, were fixed on me,
And I faltered and fell at His feet that day,
While my castles melted and vanished away,—

Melted and vanished, and in their place
Naught did I see but the Master's face,
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."

My thought is now for the souls of men;
I have lost my life to find it again,
E'er since one day in a quiet place,
I met the Master face to face.—*Author Unknown.*

CHAPTER QUESTIONS

Memory tests.—1. How many worth-while goals for Sunday-school workers are suggested? 2. Describe what is meant by the first goal. 3. Why can there be no proxy for a personal decision to accept

Christ as Saviour? 4. State, and show the importance of, the second goal. 5. Give the third goal, and state why it is important. 6. What is the fourth goal? Recite the "Tea Party" verses. 7. Give the fifth goal, and tell why it is needed.

Discussion topics.—1. Why should a Sunday school have goals? 2. Can other goals be set up than the five given in this chapter? What? Why? 3. What, in your judgment, is the best use of the Bible in a Sunday-school class? 4. What place should evangelism have in the Sunday-school program?

CHAPTER II

ESSENTIAL AND EFFICIENT ORGANIZATION

The outstanding worth-while goals for a Sunday school are not reached by chance. Every Sunday school in the country, village, town, or city, should have essential and efficient organization; by essential, we mean *enough;* by efficient, *good enough.* S-i-z-e is no cable-code word for efficiency. Either the bigness or the smallness of an organization does not in itself index its success, nor determine it. Very often a simple crystal radio set gives better service than a big, complicated set so expensive that it has to be given an unpronounceable name. The big town-clock may keep no better time than the tiny timepiece on a lady's wrist. The big department store that occupies a whole city block may go bankrupt, while across the street, or in a country town, a small-store merchant makes good every business day in the year. Why? Because his business organization was sufficient and efficient. There are many big stores that *do* succeed and for the same reason. There are some large farms so poorly managed they do not pay two per cent on the investment. On the other hand, often one sees a small farm yield a high return, because planting, cultivation, harvesting, and marketing are skillfully handled. There is something the matter with the head when a farm, a factory, or a Sunday school is all "run down at the heels."

There are large Sunday schools, whose enrollments run into the thousands, that are far from being efficient. On

the other hand, in rural and village communities there are hundreds of smaller Sunday schools with less than two hundred, or even much less than one hundred, on their rolls, and many of them meeting in rural schoolhouses, which do most excellent work, judged by the best educational standards. Scores, however, of smaller Sunday schools over this American continent make the fatal mistake of overambition for numbers. Their slogan should be: "Not bigger, but *better*." The writer has worked many years in small Sunday schools and knows full well their difficulties. His life up to maturity was spent on a farm and in a small village.

As these lines are being written, I am looking out of a window at a "little gray church on the hill," dear to me, whose Sunday school had present last Sunday sixty-four out of a total enrollment of seventy-eight. Some years ago it was organized in the very house where I now sit, with only twelve present the first Sunday. Within a month, and with less than twenty-five pupils, it was thoroughly organized and was a graded school, with graded lessons, and teachers that fit and were willing to be made "fitter." It is situated in a rural community which cannot, for some years at least, make possible a large enrollment, but one can truly say of it that it has essential and efficient organization. Long ago it met the Ten Point Standard plus. It is a mistake to think that rural and village schools cannot be high grade. It is a greater mistake to feel, because a Sunday school is advantageously located in a large city, even under the shadow of a great university, that it is thereby to be labeled A-1. Neither size nor location settles the matter. Geographical and numerical limitations give way to the dominance of educational and spiritual ideas and ideals. There are many instances where one trained Sunday-school worker in a remote region has quietly, tactfully lifted a low-grade school to the higher levels of efficiency.

Testing the School Organization

In the hope of encouraging and helping the workers in smaller schools we suggest that they raise and answer a few essential-and-efficient-organization questions such as these: Does the school session from beginning to end run smoothly, like a perfect motor, or rattle along like a third-handed flivver? Are the pupils placed properly in class groups where their ages, attainments, and surroundings make possible satisfactory teaching? Are the teachers that are assigned to these classes the ones best suited to each age group? Are the lesson materials adapted to the understanding of each class? Are the teachers mere time-killers, doing next to nothing; or loud speakers, saying worse than nothing; or are they real teachers, skillfully using materials and methods that get worth-while results; and are they as vitally interested in their pupils on Mondays as on Sundays? Are there persons in the school capable of supervising work with the different age groups? If not, are there those who would be willing to be trained for this important service? Has the superintendent ever read a book on school administration? Has he moved in a groove, with three hymns and a prayer, and long announcements, until that groove has become a rut, or a grave? Does he run the school on a schedule, or does it run itself, or walk in its sleep? Are there records, and do they mean something to the school? Is there a workers' library that works? Are a few willing ones worked to death, simply because no one has the sense and daring of a discoverer? Are the finances a bore, or a blessing? In what ways is pupil participation encouraged? Is the government of the school perpendicular (autocratic), or is it horizontal (democratic)?

Is the school well manned, or, as is often the case, well womaned; *i.e.*, are there enough officers, and are they any

good? If good, are they as good as they should and could be? Which ones are misfits, and what can be done to change or to fit them? Are there too many officers? Are they getting in each other's way? In other words, is the overhead machinery so heavy-headed that the school exhausts itself in keeping the wheels moving? We may recall the story of Mark Twain's Mississippi River steamboat which had to stop whenever the whistle blew. We know of a medium-size school that was so educationalized that it was spiritually paralyzed. Pupil initiative was killed, and class buoyancy was smothered under a standardized bushel. Overorganization is like attaching a Niagara dynamo to a child's electric train.

Lack of organization likewise is futile. The big electric Mogul monster of a transcontinental railroad cannot be driven by a B battery. A pet poodle can pull a play-cart, but doesn't get far when hitched to a prairie plow. There are many Sunday schools large with potential ability, and rich with wonderful opportunities, stupidly snail-pacing along with primitive methods, that should organize for present-day service. We would look with disgust upon the well-to-do farmer, owner of broad acres, who to-day refused to use tractor plows, but stubbornly persisted in using the old one-line-mule-and-single-plow method. Somewhere between too much and too little is the place of essential and efficient organization.

Is the school reaching, teaching, saving, and serving all it possibly can in the best possible way? Are the officers and teachers diligent students of training courses, preparing themselves for better service? Are they faithful in the discharge of their several duties? Are they between Sundays solicitous of their own good names and also of the welfare of their school? Do these workers frequently meet for conference and enrichment of their fellowships? Do they attend Sunday-school institutes and conventions and

read Sunday-school journals and books? Are the pupils encouraged to bring and use their Bibles?

Does the school, as a whole or by departments, "conduct opening exercises," or do its members, young and old, really worship? Are the hymn books in use mere jazz venders and noise begetters, or do they present worshipful tunes, and words which create a joyous but reverent attitude toward God and His world? Are there programs of wholesome good times provided for all? Is the school itself so spiritually managed that all the workers have a passion for souls and have the opportunity through expressional activities to love God by genuinely loving their neighbors as themselves? Is there evangelism and service of the sensible sort, and virile enough to envision the whole world and its needs? Has the school set for itself certain goals, mentioned in a previous chapter, or other worthy ones, and is it summoning all its resources, material and spiritual, to reach these goals? Is the housing and equipment the best securable? In brief, are the great purposes of a Sunday school being realized: *thorough instruction, genuine worship, sane evangelism, wholesome recreation, and worthwhile service?*

Pupil-Centered Organization

The chart herewith is presented to workers in smaller schools so that they may see the necessity of gearing all school organization into the nature and needs of Sunday-school pupils at their several periods of growth and development, and that the wide sweep of the school's service may be fully visualized. Pupil-centered organization and supervision are quite as important educational principles as pupil-centered courses of study. The chart not only gives at a glance the basis for pupil classification from the cradle to the grave, but indicates also the teacher classification,

and reveals the fact that all instruction and all expression through worship, service, and recreation should likewise gear into the nature of those for whom the school exists. In a word, the chart means that all that the Sunday school does must rest upon the foundation of a sane psychology, a sympathetic understanding of the pupils. All school programs must be related and correlated and grow out of the needs of the age group served. Every Sunday-school worker should memorize this chart, and all charged with running the school should keep it in mind as a "chart and compass."

SUNDAY-SCHOOL GROUPS

BIRTH	THE SUNDAY SCHOOL SERVES ALL AGES FROM THE CRADLE TO THE GRAVE									DEATH
	AGES	1, 2, 3	4, 5	6, 7, 8	9, 10, 11	12, 13, 14	15,16,17	18, 19 20, 21 22, 23	24 and up	
	SUNDAY-SCHOOL DEPARTMENTS	Cradle Roll	Beginners	Primary	Juniors	Intermediates (Jr. H.S.)	Seniors (Sr. H.S.)	Young People	Adult: Home Department Extension Department	
							Training Department			
	SUNDAY-SCHOOL DIVISIONS	Children				Young People			Adult	
	No one too young or too old to be enrolled in the Sunday school									

OFFICERS FOR A SMALLER SCHOOL

The officers for a smaller Sunday school should be: (1) pastor, (2) superintendent, (3) associate superintendents, (4) keeper of records, (5) financial secretary, (6)

keeper of books and supplies, (7) music leader, and (8) pianist. Many duties performed by separate officers in large schools will be distributed among these fewer officers so that no necessary and important phase of the work will be neglected. The high-grade smaller school with plenty of available help will have enriched programs and will use more officers. Even the smallest school would need a superintendent and someone to keep records of attendance, offerings, and supplies. Where there is no pastor, the Sunday-school missionary may render valuable help.

The duties of these officers are treated later in Part II of this manual, entitled "Officers That Make Good."

The school that makes good will see that every officer is in his place, knows his work, and is true to his trust.

Need of Supervision

No Sunday school is thoroughly organized in these days unless it makes provision at least for age-group supervision. Even in the smaller school the three associate superintendents should be chosen with this need in mind so that there may be a supervisor of adults, a supervisor of young people, and a supervisor of children. It will well pay any superintendent or school to take time to carefully select and train three workers for these tasks so that they may become specialists within these three major age-divisions. Their duties more in detail will be given later; suffice it now merely to say that each in the age area for which he or she is responsible should know more than anyone else in the school about the organization, administration, materials and methods of instruction, worship, recreation, and service suited to the pupils of that division.

CHAPTER QUESTIONS

Memory tests.—1. What is meant by *essential* organization of a Sunday school? By *efficient?* 2. Give what you consider the most

fitting questions for testing the school's organization. 3. Reproduce the chart called "Sunday-School Groups." 4. Name the desirable officers for a smaller Sunday school.

Discussion topics.—1. How far need either the size or the location of a Sunday school determine its quality? 2. Does the efficiency of a Sunday school depend more upon the officers, or the teachers? 3. What is the chief value of the chart on Sunday-School Groups, and what use can be made of it?

CHAPTER III

ADEQUATE BUILDING AND EQUIPMENT

The kind of building erected usually depends on the purpose for which it is to be used; a barn, dwelling, granary, silo, store, post office, factory, theater, hotel, schoolhouse. A school in a silo, or a barn in a post office would be an odd mix-up, but no more so than to expect a Sunday school to do its best without a good building and equipment. In making this statement it is well understoood, of course, that rural Sunday schools which must meet in schoolhouses will use to the very best advantage such building and equipment as are available. And the same is true of schools that meet in one-room country churches.

The institution meeting on Sunday whose major business is the religious education of the people, young and old, is known by one of four names: *Sunday* school, *Sabbath* school, *Bible* school, and more recently *Church* school. In all these designations there is one word in common; viz., *school.* It is this second half which needs to be magnified and it is this that determines the building and the equipment. If it deserves the name of *school,* the building in which it meets must be educationally built and equipped. Its chief significance in transforming lives is not derived from the day on which it meets, nor the text it uses, nor the larger organization of which it usually is a part, important as these are; but from the fact that it is a *school,* meeting in a schoolhouse, with Christian teachers and pupils, using Christian truth in textbooks, and with acceptable

teaching methods. Only in so far as there is real religious education, does this institution have any right to the honored and sacred names which it carries. There are even some so foolish as to feel that these holy names "Sunday, Bible, Church" obviate the necessity of the use of the best teaching materials and methods. We have no assurance that a special Providence will overrule laziness, bungling, and lack of vision, and guarantee educational efficiency, simply because the word "school" is keeping good company with revered associates. It is conceivable that it might meet on God's day, in God's house, and use God's Book, and yet not honor Him, nor get His approval.

The School's Great Task

There are parents, not a few, who are "up in the air" when an inefficient public-school teacher "practices" on their children and fails to give them a mastery of the "3 R's," but who are supinely content with disgraceful equipment, unprepared teachers, and slipshod methods in the Sunday school. It is strange consistency for them to shake their fists at the low-grade public school and never "bat an eye" at the inferior Sunday school. They virtually say that head and hand training count for more than heart culture and nurture; that the "3 R's" are of greater value than the "4th R" (religion) in the education of children and young people. If it is important to teach our boys and girls to "read, write, and figure," it is at least equally important to teach them to *know,* to *love,* and to *do* the right. If religious education is the rounding out, the completion, the climax of all education, the institution which at present carries chief responsibility should be equipped educationally to make good. The American public-school system, the finest in the world, is spending billions of dollars to make American boys and girls *intelligent;* surely the Sunday

schools should spend more than they do to make boys and girls *Christian.* A mere assembly on Sunday is not a school, especially when that assembly is little less than a mob. It is no longer the "3 R's" only that measure the whole duty of the public school, but also the "3 C's" that should gauge its success. The "3 C's" are character, culture, and citizenship. If, as religious educators, we add a fourth "R," *religion,* to the "3 R's," we must also add a fourth "C" so that character will become *Christian* character; culture, *Christian* culture; and citizenship, *Christian* citizenship.

Even the small Sunday school has no small opportunity and obligation. No institution makes a more vital contribution to community welfare than that institution whose chief business is to make all character, culture, and citizenship *Christian.*

This primary task in a nation's life cannot be well done by inefficient workmen using inadequate tools. Best teaching, best organization, administration, and supervision cannot be expected with an inadequate building and equipment.

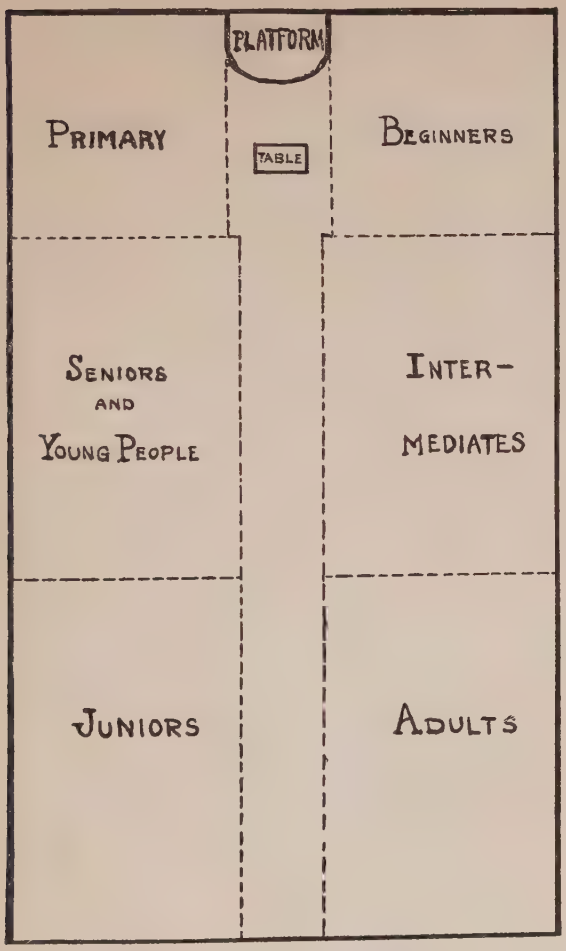
For the Smaller One-Room School

When the total number of Sunday schools in the United States is considered, it will be found that a large majority are one-room, smaller schools. It is for these that this manual has been prepared. So, while recognizing that the ideal is a departmentally organized school with separate assembly rooms and classrooms for each department, our first word is to the school that needs most help and encouragement. In many such schools, in spite of handicaps, much good has been accomplished. A worker at a Sunday-school convention said, "We do the best we can with what we have." Sometimes this is a sincere word from an earnest worker concerning other devout men and women who week by week with very little equipment have wrought wonders

in the lives of scores of growing boys and girls. Sometimes, however, this kind of statement is not one hundred per cent genuine, for it is the echo of a lazy content. Many a one-room school tolerates a teaching session that sounds like the noise of a mountain cataract, or the ear-splitting rattle of riveting-machines. A public school would not run a day with the hum of several classes all talking at once; could not, and get any worth-while teaching done.

There is probably not a one-room school anywhere that could not adjust its class "spots" to advantage. Almost any school can curtain off a corner, or inclose it with folding screens, so that the small children can be by themselves, and another corner given to a class of children a little older. Where the Sunday school meets in a rural public-school building, with permanent desks, very often sections of these can be quickly inclosed with folding screens during the teaching periods. Here is a suggestion that has worked well, making possible six classrooms in a one-room school, with pupils at least out of sight of each other. It is not ideal, but is offered to show that with little expense the ordinary bedlam of class clashing with class can partially be removed. See Plan One, p. 39.

The Beginners class has a corner, cosy, well lighted, to the right of the platform, and the Primary pupils a similar location to the left. In the space between these curtained corners is the platform, in front of which a large table is placed, where the superintendent and other officers can sit. On the platform is the piano on one side and a desk for the secretary on the other. Or these can be placed in front of the platform, and the platform screened for a Cradle Roll class. The other curtained spaces as indicated give four good classrooms, one each for Juniors, Intermediates, Seniors and Young People, and Adults. The noisy Juniors are located opposite the noisy Adults. Only recently the writer was in a small rural Sunday school where there were



PLAN ONE

{DOTTED LINES SHOW CURTAINS}

five classes, one Junior, one Intermediate, two Young People's, and one Adult, all in a comparatively small room. The teacher of the Adult class disturbed the entire school. Granted that each teacher ordinarily would be called a good teacher, not one of these teachers was holding the attention of his or her pupils. Curtains and screens could have been used to great advantage. Brother Loud Speaker could have been used to advantage exactly one mile west.

As to the equipment of such a school, if at all possible, there should be (1) a good piano; (2) a flat-top desk, or table, for the superintendent and associates; (3) a flat-top desk, or table, for the secretary and associates; (4) a good blackboard, if possible a mounted, movable one for each classroom; (5) a set of maps of Biblical lands, preferably the kind mounted on a tripod, so as to be accessible and usable in any classroom; (6) a small cabinet, with a door that can be fastened, for the class Bibles, song books, chalk, erasers, pictures, records, and other class supplies; (7) chairs, sufficient in number and size to accommodate the class occupying the room; (8) a record board large enough to be seen, to carry such items as enrollment, attendance to-day, attendance last Sunday, offering to-day, offering last Sunday, etc.; (9) a bulletin board near the door for the posting of notices; (10) good class enrollment books, or sets of pupil-enrollment and record cards in envelopes, for the teachers; (11) good record books, or card-index records for the secretary and associates; (12) enough good copies of Bibles, American Revised Version preferred, for every member of the Sunday school (Juniors and above); (13) a generous supply of the best Sunday-school hymn books; (14) lesson helps for teachers and pupils, and illustrated papers; (15) special helps for the workers with Cradle Roll, Beginners, and Primary—song books, pictures, sand tables, work tables, small chairs, handwork materials, etc.; (16) if at all possible, each class should have a table;

(17) in smaller schools, where all are together (except Cradle Roll class, Beginners, and Primary) for a general worship service, the offering should be taken, the plates or baskets being provided; offerings should be made in duplex envelopes, on one side the offering for school expenses (if school is not a part of a church; if it is, the offering should be for current expenses of the church, the school expenses being in the regular church budget), on the other side is placed the offering for missions. Numbered and dated envelopes can be secured; many schools use this system; (18) a workers' library, even though small, a few books to help officers and teachers; (19) a general school cupboard or cabinet in which to keep all general supplies; (20) flag of the United States and the Christian flag.

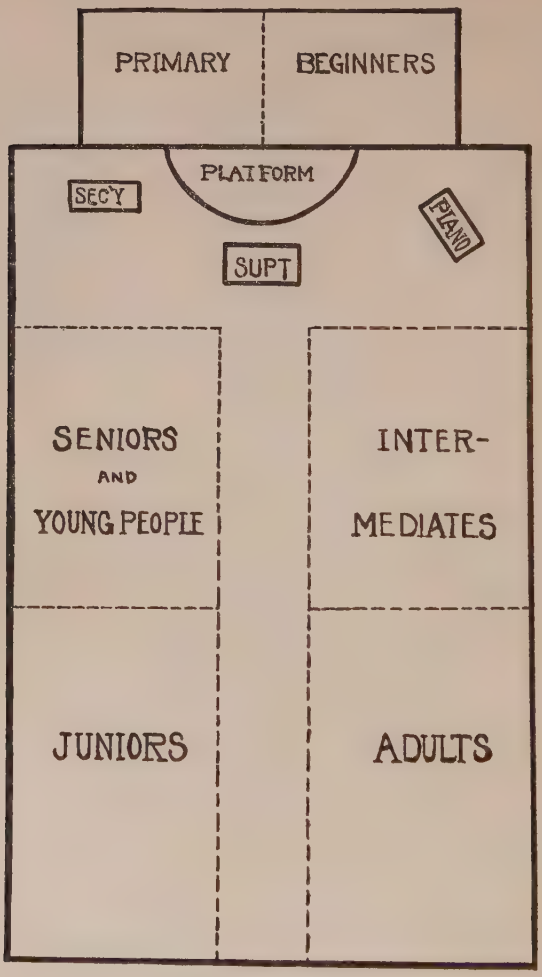
For the Smaller Two-Room School

The first move of some one-room schools is to build an annex back of the platform for Beginners and Primary-age children so they can have their programs apart from the main school. A heavy curtain may divide the room into two equal, or nearly equal, parts so that partial separation can be secured, the Beginners being at one end and Primary children at the other end. The floor diagram of such schools would be about as Plan Two, p. 42.

Equipment for the smaller school with two rooms is about the same as that listed above for the one-room school. Separate rooms for the little folks make possible added pictures and more permanent equipment suited to Beginners and Primary children.

For the Smaller Three-Room School

The general arrangement should be about the same as for the two-room school, except that the annex should be made larger and be divided by sound-proof, solid partitions


PRIMARY
BEGINNERS
PLATFORM
SEC'Y
PIANO
SUPT
SENIORS
AND
YOUNG PEOPLE
INTER-
MEDIATES
JUNIORS
ADULTS

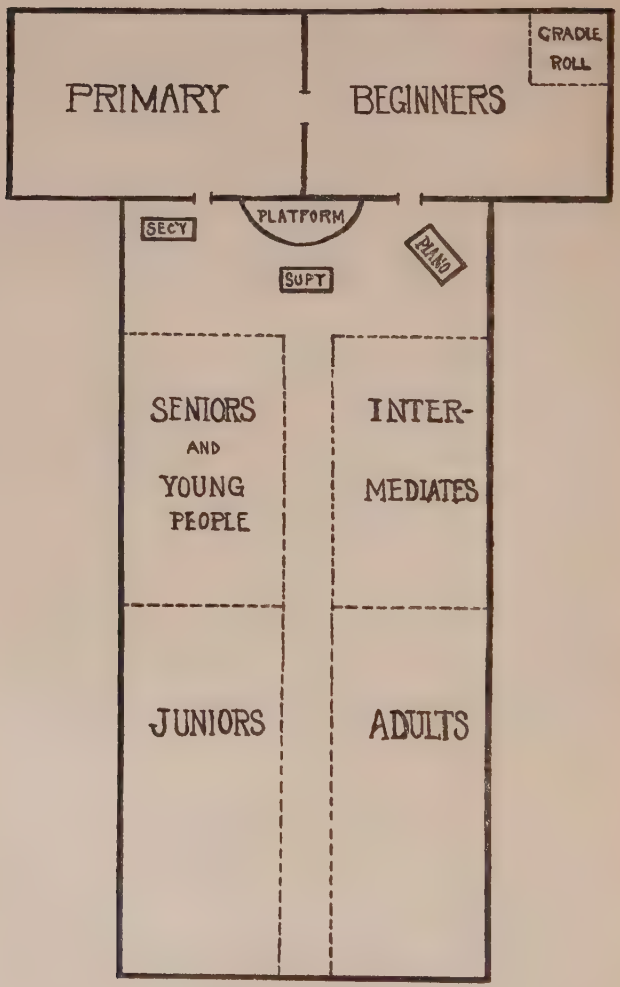
PLAN TWO

into two rooms, one for Beginners and one for Primary; or both Beginners and Primary may share one room and the Juniors be given the other. If the worship and instruction periods could be planned to alternate, one room can be fitted up for the assembly, or worship period, and the other arranged with tables for the instruction period; e.g., while Primary children are at worship the Juniors can be in their classwork, and *vice versa*. This is not ideal, but may help some smaller schools who have limited space and more limited resources. This floor plan would be something like Plan Three, p. 44.

These designs are to help one-, two-, or three-room schools that have to do without the usual and the desirable solid-wall partitioned classrooms. Many so-called smaller schools are so situated as to be able financially to have an assembly room and classrooms for each department, and should, if best teaching is to be made possible. Any Union school desiring architectural help should confer with the Sunday-school missionary, or write to the American Sunday-School Union. Smaller denominational schools (churches) should get suggestions from their national departments of architecture. The *International Journal of Religious Education* carries valuable articles on Sunday-school buildings and equipment. Books by Tralle, Burroughs, and Evans will give direction to building committees.

CHAPTER QUESTIONS

Memory tests.—1. What four names are used for the institution commonly called Sunday school? 2. What is the fourth "R"? Why is it important? 3. What are the three "C's," and why is a fourth needed? 4. What is the teaching situation in the smaller one-room school, and how can it be changed for the better? 5. Reproduce and describe Plan No. 1. Also No. 2. 6. How does the plan for the smaller three-room school differ from plans 1 and 2.


PRIMARY
BEGINNERS
CRADLE ROLL
SECY
PLATFORM
PIANO
SUPT
SENIORS AND YOUNG PEOPLE
INTER-MEDIATES
JUNIORS
ADULTS

PLAN THREE

Discussion topics.—1. Of the four names for the church's chief local educational institution, which one do you like best? Give reasons. 2. Given $200 to $500 to use in improving the teaching conditions in the ordinary one-room school, what would you do? 3. Describe and discuss the best building and equipment that you personally know about for a school of about two hundred pupils. 4. If a church of one hundred members, having also about one hundred enrolled in its Sunday school, is planning to put up a new building, which would be better, to erect the Sunday school part first, or a church worship-room first, granting that only one could be erected for the time being?

CHAPTER IV

TO HAVE AND TO HOLD

Every Sunday school should face the stern fact every week that it is one thing "to have" and another "to hold." It is one thing to put on a worked-up, high-pressure campaign for pupils, and quite another job to so work for the pupils and with them that they will *want* to stay and *will* stay. Spasms are subnormal or abnormal unhealthy conditions. Of a certain school it was said, "That school lives by spurts and spasms." For a few weeks they "take all hills on high," and for the rest of the year they labor up on second, or go not up at all, content to remain on the dead levels; or, worse, slip back to bare existence. Of another school, people remarked, "That school goes up like a skyrocket, and down like a stick." How many schools waste their substance in riotous, wrangling contests that wear out the patience and piety of their workers and in the end get nowhere. A machine gun attack on the community may drive into the school many captives, "prisoners" of the popular performance, before the people for the few days, but when it is all over the ways of escape will widen and practically all interest in the school may wane. Often more harm than good is the result. To recruit by draft, or by the force of public sentiment, may run up the statistics, but it is in the end bound to run down the standing of the school. To recruit may be easy; to retain, hard. The slower, more sensible process will bring real strength, not weakness. The school that week by week and year by

year works its way into the conscience and good will of the community, will win the better and the bigger victory.

Should There Be Contests?

In the usual acceptance of the word "contest," we reply "No." A contest where mere statistics are the basis of operation is of little value. The periodic red-and-blue, or black-and-white, or any other such hip-hip-hurrah method, in the end brings practically no permanent worth-while results. To divide a school into two or more competing factions to secure new pupils is not a wise way. Friendly factions may end in unfriendly feuds. To offset one school against another, or one class of one school against a class of another, for an enrollment or attendance contest for one or more months creates jealousies, ugly situations, and often leads to personal animosities that never heal. The writer knows of lawsuits over accused irregularities in counting, etc., growing out of such contests.

Why should a class, or a school, with a good, healthy, normal attendance of fifty "clean up" the community for an enforced attendance of three hundred on a given Sunday, to slump to two hundred on the second, one hundred on the third, and a bare fifty within a month or so? This aftermath is paralyzing. Some one says a cyclonic contest stirs the public and gets attention. Yes; so does a fire, or a dog fight, or a wind-twister, but each is soon over, and sometimes the damage done leaves permanent and personal injuries.

The only contest that has real educational and spiritual values is an *efficiency* contest, where mere figures figure little. What is meant by an efficiency contest is one based on "a six-point system of records," or some other good system, where each pupil stands or falls upon his own

merits, and where class contests class, or school contests school, not for numbers, but for general efficiency. The six-point system of records is described in Chapter XII.

What About Awards and Prizes?

Should the Sunday school ever offer a bonus, or a prize, for a pupil to enroll? We unhesitatingly and emphatically say *No*. Enrollment by purchase is Sunday-school slavery. A so-called great Sunday school once foolishly gave a shining new nickel to each new child that enrolled, and for one month a nickel each Sunday for attendance. Of course, it was money misused, and when the nickels stopped, the nickel-lovers stopped. The Sunday school lost influence so rapidly that it saw its folly and never again besmirched its fair name. Any monetary method of securing enrollment or attendance is a mistake.

Someone is saying, What about awards for regular attendance? Is the Sunday school ever justified in offering to its children and young people attendance cards, certificates, or buttons, or any other tangible, though inexpensive, recognition of faithfulness? There may be some merit in a graduated system of buttons or pins, but the appeal is only to a very few. There are certain types of mind that the glitter of pins and buttons fascinates. It is questionable whether the pride of display should be encouraged. However, many a boy has walked his mile or more through wind and weather over muddy roads so that he will not lose the chance to wear the button for unbroken attendance for three or six months, or a year. And there are grown-ups that wear their bars-and-stars, as proud as a "muchly" decorated French general. Some Sunday schools may be serving pupils who like such things, and the *thing* itself may be provided in order to reach and teach them. This is its only justification.

Honor Roll

Is there a better way of recognizing pupil fidelity? There *is;* one which makes a strong appeal to both young and old, and that is the *School Honor Roll.* We are thinking constantly of the smaller schools. Such a school can buy, or have made, a very simple, neat-appearing and attractive honor roll to be hung in a conspicuous place. On this roll will be placed the names of officers, teachers, and pupils who, through thick and thin, rain and snow, weather foul and weather fair, have been true to the attendance colors of the school. The record may be kept in many different ways, so each school should decide for itself. It may be for a three-, or six-, or nine-, or twelve-months period of time. Sometimes two rolls are kept: one for officers and teachers and one for pupils. Sometimes by classes, for periods of three months, with transfer to school roll at stated times. A school may or may not count absence because of sickness as presence. Agreements reached should be announced and posted where all may know.

Expensive prizes should never be given, even for a period of perfect attendance running into years. Individual teachers should never presume to take into their own hands the awarding of personally provided prizes, such as the giving of books, Bibles, mottoes, etc. This always makes for rivalry and unpleasant comparisons. The matter of awards and honors should be decided by all officers and teachers present at a Workers' Conference and the decision reached be made the policy of the school. After all, the best award for all concerned—officers, teachers, and pupils—is the consciousness of duty well done, or privilege joyfully accepted.

Census

If the Sunday school is in a community where the population changes frequently, an annual religious census of the

neighborhood surrounding the Sunday school should be taken. This can be done skillfully, and within one afternoon, if plans are worked out in advance. September is usually a good time, just before Rally Day. Home visitation information can be secured from the publishers of this book or from State Sunday School Council offices. Older high-school pupils can be trained to do this work acceptably. This annual census is the best means of gaining recruits for the Sunday school. When well done, it is a fine-tooth-combing of the whole community for non-attached boys and girls, young people, and adults, who ought to be enrolled in the Sunday school. If a number of Sunday schools serve the same district, let the annual house-to-house canvass be done coöperatively, giving people a chance to express their school preference. When carried out in a fine, brotherly way, this taking of a religious census is a tie-binder for community good will.

Best Way to Have and to Hold

The best enrollment and attendance getter is a *good strong school.* If a small fraction of the energy put into whirlwind campaigns for pupils could be harnessed and set to work quietly week by week, many a school would be stronger; so strong, in fact, that the folly of spasmodic effort would have no appeal. The running, even of a smaller Sunday school, is not a fifty-yard dash, but a long marathon race of endurance. Sprinters may have their place, but not as administrators of Sunday schools. Instead of questionable contests and more questionable awards, why not try the unconquerable determination to have a Sunday school that makes good fifty-two Sundays in every year, except in that year when God gives it fifty-three, one extra one in which to make *extra good.*

To have and to hold, strengthen the school. Why trifle

with quack remedies for small and irregular attendance when the one cure is at hand, and the cure is not medical, either, except in the best sense, for it is a matter of pure air, proper exercise, and plenty of wholesome food—the pure air of clear vision and holy purpose; the proper exercise through indefatigable, efficient work; and the wholesome mental and spiritual food of suitable materials and methods of religious instruction.

Strengthen the school by right attitudes toward the pupils. (1) *Want* pupils. Some schools don't. A school should keep a light in its window, and its latchstring on the outside. There should be a wide-armed welcome always to everybody who honestly and sincerely wants to be a member. A genuine handclasp and a gracious smile win and hold where awards fail. Persistently, prayerfully, pleasantly *want* pupils. (2) Properly *place* pupils when they do come and enroll. A misplaced pupil may soon be a missing pupil. Put that boy where he belongs. Let that girl feel that on the very first Sunday she has found her place. Especially is it desirable to properly place children in classes where the ages and attainments suit. Young people should be congenially located in classes where finest fellowships and best work are possible. So, also, with adults. Across some Sunday schools might hang the sign, "Misfits a Specialty." (3) Personally follow up pupils when absent for any reason. In smaller schools the superintendent, as well as the teacher, will care with a concern that captures. (4) Give each pupil something to do. The doers are the attenders. The boy or girl that is constantly given something to do will be there to do it. (5) Maintain a pupil-marking system, not to harass, but to help, winning the pupil's coöperation in making it a success. (See Chapter XII.) (6) Be fair to pupils by providing all school facilities necessary to guarantee real religious education. (7) Let the whole attitude of the school be, "Once a member, always a mem-

ber." The whole machinery should be geared to this end. Such an attitude creates an atmosphere, recruits, and retains.

Strengthen the school through capable teachers. Much on this point might be said, but is left to other sections of this manual. Let it suffice to mention here: (1) The school that would have and hold pupils places capable, satisfactory teachers in charge of each class. (2) Keeps these teachers awake to their privileges by providing necessary teachers' helps, magazines, and workers' library, and by sending them to conventions, institutes, and other group gatherings, where fellowships may be enriched and vision and purpose strengthened. (3) Teachers will be made stronger by being encouraged to pursue leadership training courses. (4) The school should make the teaching conditions the best possible. Very largely is it true that the teachers make the school.

Strengthen the school by an efficient corps of officers. A few hints here: (1) Elect and keep on duty a courteous, capable superintendent who grows on his job, and whose ruling passion is his school. (2) Choose for the superintendent's associates the best ones suited for their tasks. (3) Make sure that a keeper of records keeps worth-while, accurate records, including a follow-up system, so that to have a pupil is to hold him, if it is at all possible. (4) Get and use the best available music leader and organist. (5) Elect a keeper of literature and other supplies who will be personally interested in serving each member of each class.

Strengthen the school by providing good housing conditions and adequate equipment as rapidly as possible. Some Sunday schools have no right to invite pupils as guests in their school home, because it is so uncomfortable. It does not take cartloads of coin to provide the common, everyday, animal *creature-comforts* for all who come, young and old. And this a Sunday school should do. A building, whether one room or more, clean, well ventilated, well arranged—

heated in winter, cool as possible in summer, with comfortable chairs or pews, and other equipment. Comfort, not costliness, should control in planning the school home. The equipment should be *school* equipment. The lesson courses and literature all should be suited for the ages intended. The cheapest may not be the best in the long run, or short run either. The strengthening of some smaller Sunday schools at this very point may mean the holding of pupils otherwise restless and ready to leave. Sunday-school administrators should give careful and constant attention to housing and equipment. Smaller rural Sunday schools meeting in schoolhouses will keep the desks clean and attractive. They really have an advantage, for the desks are ready for any writing the teachers may want the pupils to do, and the blackboards are a big help in any Sunday school.

Strengthen the school through helpful sessions. Here is where the superintendent shines, or fails utterly, in the smaller schools. It is up to him to see that the Sunday-school session is made winsome and helpful. Monotony is a push toward the door. Especially do young people resent it. The opening services (not exercises) should be periods of worship all planned out in advance, and yet not be mechanical and restrained. These services should be so genuinely helpful that the period will be welcomed, and not shunned, or *just endured.* The way of vestibuling the study of the lesson by three hymns and a prayer is a sure way to deaden a school. There should be variety, virility, and vim, without cheap clatter. Good music is essential. A school orchestra, if well led, is a great help. There can be joy without jazz, reverence without cant. Much depends on the hymn book used and the way the music leader uses it. If possible, the worship period preceding the lesson period should be in itself a big magnet to hold pupils to the school. Hundreds of smaller schools find it so.

Strengthen the school by attractive programs of recreation and good times between Sundays. "That's what holds them," is the remark of many a Sunday-school superintendent, especially of the smaller schools where the social life of the Sunday school may be a large asset in the life of a community. Let no one misunderstand. Recreational programs can be overemphasized and that to the detriment of the Sunday school itself. But this very seldom happens. On the other hand, it cements fellowships between Sundays for the more serious sessions on Sundays. Wholesome good times should be planned for; entertainments, athletics, sociables, picnics, and other happy occasions do much to hold pupils to the Sunday school.

Strengthen the school's expression through service. The long hand of the school reaching out into the community's real needs is the hand that helps to hold pupils in the school. The school that takes vital interest in the welfare of its neighborhood not only follows its Lord in unselfish ministry, but at the same time ties up to itself with enduring bonds the good will of all its neighbors and makes them all its friends. The school strong in service is strong in its grip upon its members.

The school, like the individual, which liveth unto itself, will die of selfishness. And the school that makes itself strong as above indicated will draw many into its fold, to whom it ministers through all the years.

CHAPTER QUESTIONS

Memory tests.—1. Should there be membership contests in the Sunday school? Awards? Honor Roll? 2. Explain what is meant by "an efficiency contest." 3. Should Sunday schools take a community census? When? Where can they get help? 4. What is the best way to have and to hold? 5. Give the seven ways for strengthening the school by right attitudes toward the pupils. 6. How can Sunday-school teachers help secure and retain pupils? Officers?

Discussion topics.—1. Are high-pressure campaigns for pupils ever justified? Why? 2. Do you believe in contests, awards, honor rolls? Give reasons. 3. What chief values come out of a community religious census? 4. Of all the ways suggested for strengthening a Sunday school, which are the most important? 5. What can be done to make your own Sunday school session more helpful?

CHAPTER V

POLICIES, STANDARDS, AND PROGRAMS

MANY Sunday schools are like Topsy; they "just grew"; how, they don't know. With no formulated ideals, aims, or goals, they move, or think they do, just where, nobody seems to know, or care. Every Sunday school should have a constitution. For goals, see Chapter One. It is our purpose in this chapter briefly to outline a set of principles from which the smaller Sunday schools can make selection in the establishment of a working policy. A Sunday-school worker was asked, "What is the policy of your school?" He replied, "Policy? What is a policy?" A Sunday-school policy is a set of principles for guidance, or aims toward which the school bends its energy. *Drifting, drifting* is a word that could be written over the entrance to many Sunday schools. If the reader is responsible for the administration of a Sunday school, let him resolve now that when this chapter is read he will plan for a meeting of all his officers and teachers and will there set up a policy for his school.

Any devoted Sunday-school superintendent of average intelligence and willing to study can quietly, persistently, set his stakes for bringing his Sunday school to the place where it will make good. To help him the following hints are offered:

POLICY SUGGESTIONS

No one Sunday school may want to elaborate as complete a policy as these twenty suggestions involve, although they

present a challenge that ought to be accepted. They are reasonable, and, for many schools, attainable. A school adopting them will go forward by leaps and bounds. They put iron in the blood, pep and purpose in the workers.

1. *All officers spiritually minded, trained, and vitally interested.* By this is not meant any overemphasis on what some call sanctimonious demeanor. What is meant is that the superintendent and other officials shall be men and women known up and down the lanes of life as *godly* men and women, devout in their personal lives, honest, just, clean, truthful, peace-loving in all public relations. These administrators should be trained, or be willing to be trained; i.e., know well their several duties. They, too, should be vitally concerned with the management of the school. This means more than mere sentimental interest; it means the giving of more than the remnants of time left over after everything else that can be done is done.

2. *Every teacher a genuine Christian, on Sunday and on Monday.* Unfortunately, sometimes a capable person is chosen as a teacher who really has teaching ability, but one who is Christian in name only, whose life on Monday belies her lesson on Sunday. Pupils penetrate the Sunday "put-on," discount the glib tongue, and hate the hypocrisy of it all. Of all Sunday-school mistakes this is the fatal one; for lives often count more than lessons. On the other hand, who can measure the far-reaching influence of that teacher whose character laughs at calendars, and whose genuinely good life lifts and leads her pupils up and on to high and holy achievement?

3. *For every class a teacher prepared, or willing to be prepared, to make good with that particular group.* This is so important that a whole section of this manual is given to the subject, "Teachers That Make Good." Such teachers will know the materials and methods of instruction necessary to get best results with the pupils taught.

4. *A worshipful, devotional period in the school as a whole, or by departments.* Some smaller schools have decided that it is best to conduct a worship service with all present. If there is absolutely no room, or curtained corner, for the younger children to be by themselves, this, of course, is all that can be done. However, there are few small schools so housed that separate space cannot be given over to children where, behind screens or curtains, they can have their own simpler, more appropriate worship. Even in very limited quarters, where only one worship program is possible, such program can be planned for and by different age groups. The chief point in this item of a Sunday-school policy is that there can be provided real devotional periods where all can intelligently, joyfully, worship. See Chapters Six and Seven.

5. *The Bible central in all class instruction.* Commonplace item, isn't it? However, few schools do this very thing. The Bible is the Sunday school's chief textbook. Helps become hindrances if they are permitted to displace the Book of Books. A teacher that "sticks her nose in a quarterly" before her class dishonors the high calling of a religious teacher. Best lesson helps, quarterlies, Bible dictionaries, Bible geographies, commentaries, maps, charts, blackboards, and other teaching devices are needed and should be made reachable for teachers by the school itself; but nothing should take the place of the Bible before the class. The teacher's precious thirty minutes may be the only contact her pupils have with the Bible through the entire week. As far as possible all pupils, junior age and above, should have their own Bibles, and should bring them to Sunday school (the American Revised Bible is the best).

6. *Best lesson courses and Sunday-school literature suited to all ages.* Most public schools try to provide pupils with best available textbooks and supplies. It is equally im-

portant that the school that meets on Sunday should be equipped with study materials and periodical literature that is second to none. The securing of Sunday-school supplies should not be left to a young immature girl, who may be a good Sunday-school officer in some connection, but whose judgment should not be taxed by this grave responsibility. There is a wealth of Sunday-school literature now accessible at low prices. Inferior supplies are inexcusable, and are dear at any price. Superintendents of Union schools should consult the Sunday-school missionary, or write direct to the publishers of this book.

7. *Best possible organization, general and departmental.* On this item see Chapter Two, "Essential and Efficient Organization." How many times this expression is heard, "We are doing the *best* we can." Maybe, and maybe not. The "best" puts it high, for most schools. The smaller schools may be short on workers and long on work; nevertheless, the room for improvement is still the biggest room in many Sunday schools.

8. *Efficient administration and supervision of the school in general and by departments.* Here again, for scores of schools, is the lure that leads on to the best. Perhaps the best is just around the corner. Then why not make the effort to turn the corner, leaving behind the hit-and-miss way of conducting the school? Efficiency demands skill, patience, time. The mastery of the message of this manual will help your school to make good.

9. *Each pupil properly placed for best instruction and influence in a class located to the best advantage.* Children should be placed in classes corresponding as near as can be to their public-school classification. Young people can not be placed so arbitrarily, for friendship groups during the week must be considered in arranging them in Sunday-school classes. Older people usually place themselves. However, strangers can be helped to find congenial asso-

ciates. Classes should be located where best teaching conditions will be secured.

10. *Reach and serve every unreached and unserved pupil in the community.* That person, young or old, not in any Sunday school, is the opportunity for the Sunday school to be an evangel. Not all heathen live in China, India, or Africa. Because certain families *never* go to Sunday school and church does not mean they might not if tactfully, sincerely invited. Some people otherwise industrious are religiously lazy. They need the goad of the friendly urge. The Sunday schools of America are reaching about one out of six. Those "other" five may be near your door. Lift up your eyes on the whitened harvest, thrust in the sickle, and rejoice all your days. Jesus said in another figure, "Other sheep I have which are not of this fold." Help Him get those "other sheep." Do not fail Him, nor disappoint Him. But the writer must not preach. To practice is better.

11. *An on-time attendance, approaching the enrollment as nearly as possible.* With a wholesome session, a harmonious school, and wide-awake officers and teachers, a regular attendance is made easier. The teacher often is the key to the attendance problem. Recall the suggestions in the chapter "To Have and to Hold," and make every effort to keep the attendance up. Platform platitudes will not do it. System will. All at it, and always at it, will win.

12. *A happy, helpful session of the school every Sunday.* Children, and young people especially, draw back from graveyards. The funereal Sunday school finds few followers. A Sunday-school missionary said to a fine superintendent, "Why don't you brighten up your Sunday school? You are so jolly in your home and at your store, why not put the same sunshine into your school?" That superintendent somehow felt at Sunday school he had to be *un-*

natural. Unnaturalness is not piety. His hymns, prayers, attitudes were too serious. A reverent, cheery atmosphere should pervade every session—opening, closing, and every minute in between. Sunday-school people are the happiest people in the world, or ought to be.

13. *A goodly number of workers in training for Sunday-school leadership.* Groups of officers, teachers, and "prospects," on Sundays, or between Sundays, should be formed to pursue courses of training. Concrete suggestions are found elsewhere in this manual. Beginnings had better be made, even in a small way, than to postpone and fail to profit. See Chapter Fourteen.

14. *Every older pupil a Christian, and a member of some church.* What are Sunday-school teaching and adult Christian influence for, if not to bring every boy and girl to the place of definite acceptance of Jesus Christ as a personal Saviour and Friend? The Sunday-school teacher that does not have that as a conscious and conscientious goal is not true to her sacred trust. Every Sunday school, however small, that does not write evangelism into its policy, should write *Ichabod* over its door, and go out of business. See Chapter Twenty-seven.

15. *Kingdom interest and generous giving to the world-wide cause of Christ.* He is a little Christian indeed whose light is covered under his own neighborhood bushel. Missionary matters should be given consideration at every session of the Sunday school. See Chapter Twenty-eight. The ideal giving every Sunday is twofold—a portion for local needs, and a portion for the world cause.

16. *Adequate programs of through-the-week activities for all ages.* More recently Sunday-school leaders have thought of these activities in terms of week-day religious education, or of projects growing out of the Sunday-school hour. A Sunday school, large or small, that neglects the normal recreational and sociability longings of its pupils will cut off

its largest opportunity to make helpful contacts for what some would call the real work of the school. After-school and after-work hours are not a no-man's land to be ignored. Especially are children and young people hungry for "something doing." What shall it be? It is up to the Sunday school very largely to determine the answer, and to capture the love of fun, of clean, wholesome activities that may be turned into educational and spiritual values. See Chapter Twenty-five.

17. *Observance of special days with attractive programs.* We refer mainly to Christmas, Easter, Children's Day, and Rally Day. These are distributed through the year so that getting ready for them need not be a burden. They can be made a blessing to participants and the whole community. Attractive programs always get publicity and always win friends for the school. See Chapter Twenty-four.

18. *Community good will and service.* The Sunday school, no matter how small, that serves its neighborhood with unselfish interest will win its way into the home life and business life of the community. Community good will is the school's valuable asset. Many a man who never "darkens a church door" carries in his heart, as his own secret, a good will toward the "little gray church on the hill." Some day that may grow into active interest, and good will then become good work.

19. *Hearty coöperation in all Sunday-school enterprises.* The Sunday school that would make good often lifts its eyes to the surrounding hills and asks the question, like one of old, "Whence cometh my help?" And the reply comes back, "My help cometh from the Lord," *and* from the Lord's Sunday-school servants in the great cause of religious education. Sunday-school workers find beautiful fellowships in the Sunday-school enterprise—community, township, county, state, nation, world. Sectarian schisms melt beneath the sun of brotherly Christian coöperation in Sunday-

school work. Union schools profit greatly by coöperating in Group Gatherings.

20. *Christ supreme at all times.* If by some magic it could be done, I'd write these words across the front of every Sunday-school room in all the world. Christ *first* in every session, in every class, in every lesson, in every home, in every heart. This would mean that Sunday-school workers would "work their heads off" to please Him, to be fair to Him, to help Him get His gracious will done in the lives of men and nations. Petty jealousies, low ambitions, vicious passions, selfish motives, neighborhood feuds, and all the monster-headed evils in the world die in the atmosphere where *Christ is supreme.*

Standards

In order to work out the above-stated principles, or others akin to these which may be thought out and wrought out in a Sunday-school policy, Sunday schools often set up a standard, or accept one planned for them. The American Sunday-School Union has worked out for Union Sunday schools a stimulating standard which will be found in Appendix B. The old, so-called International Ten-Point Standard, agreed upon by the former Sunday School Council of Evangelical Denominations and the former International Sunday School Association, also will be found worth studying. The proposed new International Thousand-Point Standard, with score card, can be had in pamphlet form by writing to the International Council of Religious Education, 5 South Wabash Avenue, Chicago. The price is small.

Where smaller schools are departmentalized, those interested, if Union schools, should write to the American Sunday-School Union for the "Best Ways" Booklets, giving valuable suggestions for standardizing the departments. Or International departmental standards can be secured through

the offices of the State Councils of Religious Education, or by writing direct to the International Council of Religious Education, 5 South Wabash Avenue, Chicago, asking for Educational Bulletin on standards for a local school.

Several of the denominations have issued pamphlets and books on the items of the old Ten-Point Standard that make for more efficient schools.

Smaller schools will not be able to apply successfully the new, more complicated Thousand-Point Standard; they will, however, get "ideas by the bushel" on how far some Sunday schools have advanced and how others should move forward to more serious types of religious education.

It is folly for any school, even a small one, to refuse to set for itself an adequate standard.

Programs

It is not our purpose here to enter into the making of definite programs for local Sunday schools. No manual could helpfully undertake that. Each school, knowing its own work, must make its own programs, gathering, it is true, suggestions from all sorts of sources. This manual is itself a "building-material supply house" from which "raw stuff" can be secured to saw, plane, and hammer into local programs.

The programs needed by most Sunday schools are:

(1) *A program of class instruction* which may be followed in the lesson courses provided by good Sunday-school publishing organizations. How often Sunday schools take what comes along and ask no questions! This may lead to a lot of unrelated, haphazard, hodgepodge, get-nowhere lessons. Any Sunday school should think out and decide upon its instructional program. Union schools should

consult the Sunday-school missionary, or write to the publishers of this book. See Chapter Eighteen.

(2) *Worship programs.* Even in the small one-room Sunday school, the superintendent must work out his Sunday-session programs, including the worship period. As the school gets larger, more time and thought should be given to worship programs for the whole school, and departmental principals should make much of worship programs for their age groups. Good, usable, worship-program materials may be found in officers' and teachers' magazines. See Chapters Six and Seven.

(3) *Service programs.* It is a great mistake for any Sunday school to leave its expression through service to the impulses of an individual here and there, that may be altruistically moved from time to time. To prevent overlapping, or more often entire omission in service, each school, through its officers and teachers, should work out year by year a service program. For suggestions see Chapter Twenty-seven.

(4) *Recreation programs.* In almost any Sunday school, there is someone who is recreationally minded who can take the initiative in helping the superintendent and his associates in planning a series of sociability features, running through the Sunday-school year, so that all pupils, old and young, may enter into the joy of the Sunday-school's fun life. See Chapter Eight.

(5) *Leadership-training programs.* The Sunday school that expects to keep itself well manned (or womaned) must grow new leaders and constantly make its present force more fit. Programs of training are absolutely essential. There is no excuse any more for any Sunday-school worker anywhere to mope his way through the wilderness of inefficiency. He is not worthy who is willing to do so. This book will help. Many courses are available. See suggestions in Appendixes C and D.

(6) *Conference programs.* The smaller Sunday school can have at least a monthly conference of its officers and teachers, and it may be, even in rural sections, that for part of the year a weekly conference could be held, at the homes, if not in the Sunday school or rural public-school building. Programs should be provided for these meetings so that time will not be wasted. There are always important Sunday-school problems where discussion and conference are needed. Programs can cover these and introduce new methods of Sunday-school work.

(7) *Special-days programs.* These are treated in Chapter Twenty-four and, therefore, are merely mentioned here.

CHAPTER QUESTIONS

Memory tests.—1. What is meant by the expression "A Sunday-school policy"? 2. Of the suggestions given, which ten do you think deserve first consideration? 3. Why should the Bible be kept central in all class instruction? 4. What is the Sunday school's most valuable community asset? 5. Explain what is meant by the suggestion "Christ supreme at all times." 6. Describe the American Sunday-School Union's Standard for Union Sunday schools. 7. Give and describe seven kinds of Sunday-school programs.

Discussion topics.—1. If you had before you the twenty suggestions for constructing a Sunday-school policy, how would you proceed? 2. Prepare and present for discussion a *standard* for your own Sunday school. 3. Why should each of the following have a large place in creating a Sunday-school program: (1) Bible instruction, (2) worship, (3) training, (4) evangelism, (5) recreation?

CHAPTER VI

THE SCHOOL AT WORSHIP

More and more, all who are engaged in Sunday-school work must learn that the major emphasis in the public school is instruction, and the major emphasis in the Sunday school is worship, in its fullest meaning, with religious instruction as its background. Sunday is the day set apart for *worship*. Our Sunday schools must give more time to real, intelligent worship. Of course, in rural Sunday schools, both instruction and worship must be planned for. But it will not be long until many churches in villages and cities will have ample time set aside for weekday classes in religion, where most of the instruction will take place, although there should be a brief devotional period even in the weekday sessions. The ideal for many communities is just that.

Then, while there will be some instruction at what we now call the Sunday school, the hour will be used chiefly for worship, and instruction in worship, with special attention to children's worship; for more often young people and adults will get their worship experience at the morning-worship services of the church. Where there exists a Sunday school and no church, and where everything must be crowded into a Sunday-school session, then time enough should be given for both religious instruction and for expression through worship, with both graded to the abilities of young and old; for there can be no *real* instruction or *real* worship unless those participating understand the mate-

rials used in each. It is to help smaller schools that this section is presented, having in mind mainly schools that meet in one room.

When Is a School at Worship

So-called "opening exercises," high-speed, or low-speed, it doesn't matter, all too often are not devotional in tone or results. Sunday-school workers should let this expression "opening exercises" drop into the pit of the gone-forever. In many schools these exercises are a vestibule to the teaching period, either to be shouted through or shunted altogether. Some superintendents, themselves late, put on opening exercises to occupy the time until late teachers and later pupils arrive. When these exercises become monotonous and dreary, many deliberately stay away. Perhaps they should, if such delinquency will shock the superintendent into a realization that the first few minutes of the session can be made the most precious of the entire day, by spiritually preparing pupils for a profitable study period.

A Sunday school is at worship (1) when the place appointed for worship is in a condition to make worship possible: (a) lighted, (b) heated (or cooled), (c) ventilated, (d) clean, (e) chairs or pews properly arranged, (f) hymn books and Bibles in place, (g) musical instrument ready, (h) in brief, the whole atmosphere of the room should be conducive to order, quiet, and reverence; (2) when teachers and pupils are in their assigned worship-places (not necessarily their class-study places), seated compactly in the center section of the room; (3) when superintendent, music, leader, pianist, and orchestra, if there is one, and all participants are ready; (4) when the prepared worship program for the day is on the blackboard, or in the hands of all, with its parts plainly designated; (5) when all reverently participate, with understanding and spirit, in the

songs, Scripture, prayers, giving, and other parts of the worship program; then it may be said truly the *school is at worship.*

Somebody Made Responsible

Such a period of worship cannot be made possible on the spur of the moment. Such things don't "just happen." They must be planned. Plainly, the responsibility is a divided one.

The janitor contributes far more than he realizes. Blessed is the church or Sunday school that has a good, sensible sexton, wearing the smile that won't come off. We know one such. His name is not legion. His price is above rubies. Any janitor that cares can be helped to understand that pure air, as well as cleanliness, is next to godliness. The room should be thrown open to God's good, fresh oxygen on Saturday, so that in the winter, when it is heated, God's children who assemble may worship in spirit and in truth. Boards of health ought to swoop down on some sextons and arrest them for cruelty to animals. There's no virtue in slow physical asphyxiation, even in the "canned," "sacred" air of the sanctuary. Mausoleum air makes discipline hard, puts pupils and teachers on their nerves, and defeats many a well-planned program. Dead air deadens worship and instruction, and puts a big, unnecessary burden on officers, teachers, and pupils. A tactful superintendent, plus a good thermometer, will help the situation.

The pastor, if the Sunday school is connected with a church, is, or ought to be, the soul of the worship enterprise of the Sunday school. Where there is a Union Sunday school and no pastor, the Sunday-school missionary will counsel concerning better worship in the school. If the pastor is not a specialist in worship, he is derelict to his plain duty. He should know how to construct programs of worship, giving particular attention to the Biblical selec-

tions and to the prayers. He can get help from available books, and from conference with pastors known to be extra good in this feature of Sunday-school work. His religious journals will give some direction. He will not dictate, nor criticize, but quietly help at the points where help is most needed.

The superintendent of the smaller school should star in this field. It is his business, not only to administer the affairs of the school, but to take a leading part in the worship service, perhaps as the leader at the Sunday session. His wise counsel is desirable in the construction of programs. He should not let these go by default. He, above all others, should see that programs are ready long in advance of time to use them. And *he* is the one to make sure that all worship conditions are right, as indicated on the preceding page.

The superintendent's associates. The superintendent of a smaller school finds most help in his three associates; viz.: one associate who is supervisor of adults, one who is supervisor of young people, and one who is supervisor of work with children. See Chapter Eleven. These three can make valuable contribution in the construction of worship programs, with their own group in mind. Considerable specialized responsibility will rest on each of these three.

The music leader. The leader of music will carry chief responsibility for the selection and use of the hymns, and the instrumental music, although the supervisors may take the initiative in proposing hymns and music understandable and acceptable to the three age groups.

The committee on worship. The pastor, the superintendent, the three associates, and the music leader will constitute a committee of six charged with the definite task of planning the devotional periods for a whole year in advance. They will profit by sample programs given in the next chapter, and those found in Sunday-school magazines. They

should adopt one of the worship schedules shown on pages 75 and 76 or arrange their own schedules. The schedule is the first thing to agree upon, for this will determine the type of worship programs for each month in the year.

Duties of a Worship Committee

The Worship Committee serving the one-room school should plan even the details long before the school year begins. Some of the duties of the committee are: (1) keep in mind constantly the necessity of graded worship and make provision for the hearty participation of all age groups by agreeing that the programs throughout the year will be distributed so that young and old will be responsible; see schedules on pages 75 and 76. Do not attempt to hold the Beginners in any general school-worship service, nor Primary children, if screened corners are available; (2) secure and use only the best hymnals for Young People and Adults, and other simpler books of the best grade for the children's groups; the ragtime, jazzy jargon in some cheap books sometimes offered for sale to Sunday schools might please the priests of Baal, but certainly disappoints the God of Israel; (3) plan a series of themes, one for each month, and then let all parts of the program harmonize with the theme being used, from Sunday to Sunday introducing variety in the elements of worship; (4) give special attention to the choosing of devotional Biblical materials suited to the several themes and groups and make sure that Bibles are accessible where and when needed; (5) when the children and young people present the programs, the committee should be very careful in the selection of those who take part; if at all possible, they should be helped to naturally express themselves with such spontaneity that they forget the form, and genuinely worship; (6) after the programs are completed, the one for a given Sunday should be defi-

nitely assigned to one person as a sponsor, who will make sure that all participants are ready and on time; (7) the program for a given Sunday should either be copied plainly on a large blackboard so all can see, or be mimeographed or otherwise duplicated, and placed in the hands of each member of the school as the school assembles; (8) members of the Worship Committee will keep their souls sensitive to the effects of the programs, and will themselves prayerfully participate, tactfully helping young people and adults to realize their influence over the children; a few whispering, talkative, discourteous older individuals can mar, if not ruin, a beautiful service; (9) the Worship Committee of one school will do well to confer with similar committees of neighboring schools; when fine Christian fellowships exist between schools, whole programs can be exchanged. Members of the Worship Committee who, on any Sunday, chance to be visitors in another Sunday school, should be all eyes and ears for new ideas and impressions; (10) the Worship Committee that faithfully, skillfully does its full duty will help to make a generation of worshipers that will enrich many a church service, and delight the heart of many a pastor.

Channels of Worship

A worship program should never be made a series of performances. There should be no exhibition parts or participants. Every feature should be a channel of true worship, a means of expressing sincere, devout feeling toward the Heavenly Father and His Son, Jesus Christ, always honoring the Holy Spirit. The pulpit minister, or choir, that "performs" leads no one in worship. In a limited but very real sense, each one taking part in a Sunday-school service is a minister in miniature, leading others into reverent attitudes toward God. A program of worship will make possible genuine feelings of devotion by using some

or all of the following channels of spiritual expression: (1) portions of *Scripture* used as a call to worship; individual reading; responsive reading; concert reading; quoted at time of offering; (2) *hymns and songs*—sensible, spiritual ones—solos, trios, quartettes, or whole assembly, well selected, but not too many; (3) *instrumental music* at two or three places, never to show off musical art, nor to honor an artist, but always consistent with a worship service; different instruments used quietly have good effect; (4) *prayer* as invocation, benediction, after Scripture reading, before or after offering, the Lord's Prayer, other well-chosen ones, sentence prayers, prayers in unison or by individuals; whatever else on the program may be "uncertain," the prayers must be genuinely sincere; (5) a *story* of the right sort, on the theme, short, well told, inspires and carries a helpful message; (6) recitation of a brief *poem,* clinching the truth, is always good if well done; (7) a brief two- or three-minute *talk* on the subject; (8) a *picture* that vividly tells its own story; (9) the *offering* quietly received by trained ushers while soft music keeps the school in the spirit of worship; and (10) brief moments for silent meditation, for the service of worship may be shortened by omission, but never by haste—"take time to be holy."

These and other channels afford the members of the school such opportunities for expression through worship as will nurture the soul, enrich the school, and glorify God, who is worthy of all honor and praise and dominion.

CHAPTER QUESTIONS

Memory tests.—1. Show the importance of worship in the Sunday school. 2. What responsibility has the janitor in relation to worship in the church and Sunday school? 3. How can the pastor help in the Sunday school's worship period? 4. Show the place of the superintendent and his associates in preparing worship programs. 5. Describe fully the duties of a committee on worship. 6. Give ten usual channels (or elements) of worship.

Discussion topics.—1. Which is more important in the Sunday school, worship, or instruction? 2. Who is most responsible for the kind of worship a Sunday school has? 3. Which three elements of a worship program carry highest worship values? 4. Should the worship period in the smaller one-room school be in charge of different age groups from Sunday to Sunday? Why? 5. What are the advantages of the age groups worshiping by themselves when the Sunday-school building has separate rooms for this purpose?

CHAPTER VII

PLANNING WORSHIP PROGRAMS

PLANNING THE PROGRAMS FOR THE SMALLER SCHOOLS.—Worship in the one-room school is more difficult, but just as desirable, and with careful planning can be effective. Mildred Moody has prepared a pamphlet called *Worship in the One-Room School.* Worship committees will find in it many practical suggestions. We here give, by her permission, two valuable schedules.

SUGGESTED SCHEDULE NUMBER ONE

	BEGINNERS	PRIMARY	JUNIOR AND REST OF SCHOOL
FIRST, FIFTEEN MINUTES	Behind screen carrying out regular program.	Behind screen learning memory work; learning words of songs through pictures.	In the open auditorium having a worship service, every other month Junior worship programs.
SECOND, TWENTY MINUTES	Behind screen carrying out regular program.	Behind screen having their worship program without a piano.	In classes—the Juniors behind their screen doing their regular class work.
THIRD, FIFTEEN MINUTES	Behind screen carrying out regular program.	Behind screen having their regular class period.	In classes—the Juniors behind their screen doing their regular class work.
FOURTH, LAST FIVE MINUTES	All together for the benediction		

After a schedule is agreed upon, then, month by month, the planned programs are presented by the group respon-

SUGGESTED SCHEDULE NUMBER TWO

	Beginners	Primary	Junior
First, Fifteen Minutes	Behind screen, carrying out regular program.	With main school for worship services for Primary group during March, June, September, and December.	With main school for worship services for Junior group during February, May, August and November.
Second, Twenty Minutes	Behind screen, carrying out regular program.	Behind screen for class period.	Behind screen for class period.
Third, Fifteen Minutes	Behind screen, carrying out regular program.	Behind screen for class period.	Behind screen for class period.
Fourth, Last Five Minutes	All together for benediction		

sible for a given Sunday, or set of Sundays. Each age group, except Beginners and Primary, should be prepared to take its turn, presenting programs for the whole school where there are not separate departmental worship facilities. The following suggestive programs are offered as guides for the preparation of others.

A Primary Worship Program.*

Theme: The Awakening Life—the Easter Message

Pre-session Period.—Finishing up of Easter booklets to be given to the parents, to children in a hospital, to the sick members of the school, or as little love gifts to the men's or Women's Bible Class, from the Primary Department. Perhaps one or two of the groups have been making posters for the department and illustrating a song.

*These programs are used by permission of the *International Journal of Religious Education.*

Let soft music on the piano be the signal for the putting away of materials and calling the children to worship. Begin on time and detain the late comers at the back of the room so that the service of worship may not be interrupted. (It has been found that interesting pre-session work lessens the number of tardy pupils.)

WORSHIP PERIOD—

Quiet Music: "God Is Good," played softly.

Superintendent: I wonder if you noticed any flowers blooming as you came to Sunday school to-day? God's rain and sunshine are calling out the buds and blooms every day now, and we see little yellow ones nodding their heads in the breeze and holding up their cups to catch the rain and dew, as well as some that are purple, pink, or white; do we not? Let us sing the song about the message these little flowers bring us.

Song:

"We saw a little flower bright
'Twas dressed in purple, pink, and white.
As we passed by, it seemed to nod
And say to us, 'How good is God.'"

Superintendent: Let us thank our Heavenly Father for all the beautiful flowers He is sending to us.

Prayer

Superintendent: "For lo the winter is past . . . The flowers appear on the earth."

Pupils: "The time of the singing of birds is come."

Song: (Second stanza of "God Is Good.")

"We saw a little bird on wing.
It stopped for us this song to sing:
'I left my home in yonder wood
To tell you, child, that God is good.'"

OFFERING SERVICE—

Superintendent: If God is so good to us, shall we not gladly bring our gifts to show our love for Him?

Pupils:

"Little gifts to Jesus
Gladly now we bring,
While our happy voices
Praises to Him sing."
—Offering Song in *Songs of the Seasons.*

All: "Every good gift and every perfect gift is from above, coming down from the Father." (James 1:17.)

Prayer

FIRST INSTRUCTION PERIOD—

(Memory work, review of last Sunday's story, etc.)

ASSEMBLY PERIOD—

Fellowship service; welcome to new pupils, those returned after an absence, visitors; birthday recognition, etc.

SECOND INSTRUCTION PERIOD—

Story: "How the Artist Forgot Four Colors."—*Applegarth.*

CLOSING SERVICE—

Singing of song mentioned in the story.

Prayer

A JUNIOR WORSHIP PROGRAM

Theme: The Risen Christ

PRELUDE (Instrumental): "I Know That My Redeemer Liveth."

RESPONSE—

Superintendent: Christ, being raised from the dead, dieth no more. (Romans 6:9.)

Department: As for me I know that my Redeemer liveth. (Job 19:25.)

HYMN: "Christ the Lord Is Risen To-day."

OFFERING SERVICE—

Superintendent: Remember the words of the Lord Jesus, that He himself said, It is more blessed to give than to receive. (Acts 20:35.)

Collecting of Offering

Prayer

Response: "All things come of Thee, O Lord,
And of Thine own have we given Thee."

FELLOWSHIP SERVICE—

Missionary Feature: Story

Recognition of birthdays, new members, visitors, honor classes, church attendance, etc.

Announcements

DEVOTIONAL SERVICE—

Hymn: "Low in the Grave He Lay"

Scripture: Matthew 28:1-10 (Repeated by third year classes)

Poem: "The Risen Christ" (Repeated by second year classes)

"No hint or whisper stirred the air,
To tell what joy should be;
The sad disciples grieving there
Nor help, nor hope could see.
Yet all the while the glad near sun
Made ready its swift dart,
And Calvary and Easter day,
The darkest day and brightest day,
Were just one day apart."

—*Susan Coolidge*

Response (By first year classes): Jesus said . . . I am the resurrection and the life: he that believeth on me, though he die, yet shall he live. (John 11:25.)

Prayer (Thanks for Our Risen Lord).

CALL TO STUDY—

Superintendent: And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. (John 17:3.)

Response: (Sung softly)

"Silently now, I wait for Thee
Ready, my God, Thy will to see,
Open mine eyes, illumine me,
Spirit divine."

LESSON STUDY
HYMN: "The Day of Resurrection"
PRAYER
POSTLUDE: (Instrumental)

A YOUNG PEOPLE'S WORSHIP PROGRAM

Theme: Our Life-Work

PRELUDE: (Instrumental) "Work for the Night Is Coming"

LEADER: "Jehovah is in His holy temple: Let all the earth keep silence before Him."

RESPONSE BY ASSEMBLY: First two Stanzas of "Holy, Holy, Holy! Lord God Almighty."

SCRIPTURE: (Read by one appointed) Isaiah 6:1-8.

HYMN: "Hark, the Voice of Jesus Calling"

SCRIPTURE RESPONSE—

Leader: And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith He unto His disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the

Lord of the harvest, that He send forth laborers into His harvest. (Matthew 9: 35–38.)

Assembly: And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ. (Ephesians 4:11-13.)

A girl: And walking by the sea of Galilee, He saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed Him. (Matthew 4:18-20.)

A boy: And going on from thence He saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. And they straightway left the boat and their father, and followed Him. (Matthew 4: 21–22.)

A teacher of girls: And He goeth up into the mountain, and calleth unto Him, whom He himself would; and they went unto Him. And He appointed twelve, that they might be with Him, and that He might send them forth to preach. (Mark 3: 13.)

A teacher of boys: And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet; for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering

thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision. (Acts 26: 14–19.)

HYMN: "Lord, Speak to Me, That I May Speak"

POEM: "Obedience," by George MacDonald. Will be found in *The World's Great Religious Poetry*, p. 632. (Or another poem on same theme.)

SENTENCE PRAYERS: By members of the school appointed beforehand. Pray for God's blessing upon all who have gone out from the Sunday school into Christian service, upon any members who are preparing for Christian service.

HYMN: "O Master, Let Me Walk With Thee"

WORSHIP THROUGH OFFERING: The first stanza of "Master, No Offering Costly and Sweet," sung softly by choir, or by the assembly

LESSON STUDY

BENEDICTORY HYMN: "We Are Come With Joy and Gladness"

AN ADULT WORSHIP PROGRAM

Theme: The Foundation of Life

PRELUDE (Instrumental)

INVOCATION

CALL TO WORSHIP—

Superintendent:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!

Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!
—*Oliver Wendell Holmes*

School: Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. (Matthew 7:24, 25.)

Pastor: For other foundation can no man lay than that which is laid, which is Jesus Christ. (1 Corinthians 3: 11.)

HYMN: "How Firm a Foundation"

READING: "The Nameless Saints"

What was his name? I do not know his name.
I only know he heard God's voice and came,
Brought all he had across the sea
To live and work for God and me.
Felled the ungracious oak;
Dragged from the soil
With torrid toil
The thrice gnarled roots and stubborn rock;
With plenty piled the haggard mountainside.
And at the end, without memorial, died.
No blaring trumpet sounded out his fame.
He lived—he died—I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his mouldering bones,
Only a cheerful city stands
Builded by his hardened hands,
Only ten thousand homes,
Where every day
The cheerful play
Of love and hope and courage comes.
These are his monuments, and these alone.
There is no form of bronze and no memorial stone.

And I?
Is there some desert or some pathless sea
Where Thou, good God of angels, wilt send me?
Some oak too for me to rend; some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold
Of grains of gold
To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me.
And though this body lie where ocean rolls,
Count me among all Faithful Souls.

—*Edward Everett Hale*

Superintendent: What doth the Lord require of thee?

School: My son, forget not my law; but let thy heart keep my commandments: for length of days, and years of life, and peace, will they add to thee. Let not kindness and truth forsake thee; bind them about thy neck; write them upon the tablet of thy heart: so shalt thou find favor and good understanding in the sight of God and man. Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge Him, and He will direct thy paths.

HYMN: "Father, Lead Me Day by Day"

READING: "Be Strong"

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it, 'tis God's gift.

Be strong!
Say not, "The days are evil. Who's to blame?"
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on! Tomorrow comes the song.
—*Maltbie Davenport Babcock*

HYMN: "I Would Be True"
WORSHIP THROUGH OFFERING—
Superintendent: Bring ye all the tithes into the storehouse.
School:

"We give Thee but Thine own
Whate'er the gift may be,
All that we have is Thine alone,
A trust, O Lord, from Thee."

HYMN: "Where Cross the Crowded Ways of Life"
POSTLUDE (Instrumental)

CHAPTER QUESTIONS

Memory tests.—1. Reproduce the substance of the two worship schedules suggested for the one-room school. 2. What four sample worship programs are given?

Discussion topic.—1. How can the worship period be improved in your own school?

CHAPTER VIII

THE SCHOOL AT PLAY

We are apt to think of the Sunday school at study, and the Sunday school at worship, but in a very real and important sense Sunday-school workers should think of the *school at play.*

In these times when children and young people have such strenuous public-school days, or, if older, such exacting labor on farm, in factory, or store, the after-school and after-work hours will be and should be given to leisure for reading, recreation, and general relaxation. Children and young people *will play* every moment not occupied, if allowed to do so. This is their divine heritage, and they should not be shut out of it. They need guidance, that recreation may re-create, not wreck, their physical and moral powers. Adults should play, relax, keep young. Many grown-ups who boast they never play, never take a vacation, all too soon take the long, long vacation.

Play in Character Formation

It is as natural for a child to play as for a colt to frisk about, a lamb to gambol, a kid or kitten or pup, or young of any animal to roll around, and skip about. Play in the young is God's gift to help muscles and various parts of the body to grow and develop symmetrically. In fact, the movements of the tiny tot are growth itself. The young of any kind that never plays is a pitiful sight. Play is the normal, healthy state. Play in the small child is: (1)

rhythmic, (2) imitative, (3) imaginative, and (4) individualistic, or self-centered. As the child develops his play becomes: (1) more complex, (2) less imitative, (3) more dramatic, (4) more social, and (5) more purposive.

What the man learns through work the child very largely learns through play. His play has great value in character formation. (1) It develops personality; (2) gives certain instincts their proper outlet; (3) develops unselfish traits through the sharing of teamwork; (4) helps bring out latent physical abilities; (5) speeds up the mind processes; (6) extends the mind reaches; (7) satisfies social hungers; (8) brings moral attitudes to expression and tends to cultivate and conserve the best; (9) ripens the powers to give and take, to will and do, to gain and lose; and (10) trains to know that the interest of each is the concern of all, and that as a community or nation we rise or fall as each plays his part.

Play is life in all its beginnings. Self-respect, self-control, self-reliance, self-giving are all enriched. Play is a miniature democracy where children and young people learn the habits, attitudes, virtues, skills, ideals, and controls that make for citizenship in later years. If such a thing were to happen that a child was prevented from personal and social play, kept entirely away from good times with others, and should come to the age of twenty-one, it is almost a sure thing that he would be an imbecilic citizen. The very fun-fellowships, the close associations, the victories and the defeats, which come through play prepare the individual for the games of life. For life itself, in a sense, is a game—with its gains and losses, its crowns and crosses; with its teamwork values; its honors and its hazards; with its ups and downs; its smiles and frowns; its valleys of defeats; its mountains of triumphs; with goals set but never won; and scores made that seem to make themselves. Life is a glorious game, with its challenge to win.

Play Planner Necessary

If a Sunday school is to get the most profit out of its good times between Sundays in the recreation and sociability life of its pupils, a play planner or leader is desirable. Perhaps in the smaller school the associate superintendent in charge of work with children can supervise plays and games for smaller boys and girls, and the associate superintendent who is supervisor of work with young people, as also the supervisor of adults, can be their play leaders. Somebody must think the play programs through and give considerable time to the school at play.

Every Sunday-school worker interested in this subject should read Gulick, *The Philosophy of Play;* or Johnson, *Education Through Play.* All those who would supervise play in Sunday-school groups should read some, at least, of the following: Powell's *Recreational Leadership;* Richardson's *The Church at Play;* Bancroft, *Games for Home, School, and Playground;* Brown's *Playtime Guide;* the Edna Geister books: *Ice Breakers, It is To Play,* and others. Players with early teen-age boys and girls will find a mine of suggestions in manuals for boys and girls, and the manuals for leaders; in the Y.M.C.A. handbooks for *Pioneers* and *Comrades;* the Y.W.C.A. for Girl Reserves; also the manuals for Boy Scouts, Camp Fire Girls, Girl Scouts, Canadian Tuxis groups, Woodcraft Leagues, Knights of King Arthur, Knights of St. Paul, and many other plan books for profitable play. All of these will help Sunday-school workers to understand the great place of play in the life of growing boys and girls, young people, and adults.

Play Programs With Purpose

Those responsible for the school at play should not be mere time-fillers. Educational and spiritual values must

be put into programs of play, and will be by wise leaders. To have programs with purpose certain principles for program construction should be borne in mind. The writer quotes here, briefly, from his book, *Church-School Leadership,* pages 297 and 298:

(1) As far as possible, the local program should be *generically* constructed; *i.e.,* it should grow out of indigenous conditions; (2) it should be based on accepted *physiological* foundations; (3) it should be planned in accordance with the *principles of the best psychology,* individual or social; (4) the program should recognize well-known *sociological implications* and groupings; (5) it should be *comprehensive* in scope, not an age nor a necessary activity should be omitted; *i.e.,* the school includes all ages from the cradle to the grave; so should the program of recreation and relaxation; (6) it naturally follows that all activities should be *graded* to suit the several ages served, even as instruction is graded, and also other forms of expression, such as worship; (7) the program should be *varied* in form and in seasonal emphasis, week by week, indoor and outdoor; . . . (8) the program which the director sets up should be with full knowledge on his part of the conditions in the homes, the school, and the community; . . . (9) the programs should be sufficiently but not over *financed,* otherwise the work will hobble along and achieve meager results; however, it is surprising what a resourceful leader can accomplish on very little actual money outlay; (10) the whole program should be *purposive; i.e.,* set up certain laudable, attainable objectives—educational, social and spiritual —and keep at it until success comes.

Summer Picnics and Some Are Not

The summer picnic and outing for most smaller schools is the one "divine" event toward which the whole school year moves. It can be made of great value to every member of the school, from the Cradle Roll-er to that tiny tot's aged grandmother, if well planned. The superintendent and his three associates, with two or three other live wires, should begin at the end of one picnic to plan for the next one, for it cannot be done well in a day. Many picnics turn

out to be days of exasperation instead of recreation, because too much was left to the last minute. Readers of this manual will find many concrete, practical suggestions by reading the chapter on "Sunday-School Picnics" in Marion Lawrance's old book *How to Conduct a Sunday School.* He was the greatest Sunday-school leader of the past generation; while world-known and world-beloved, he was not too big to play, and to help his Sunday school enjoy its annual outing.

The annual field day of athletic games should be planned in connection with the picnic.

Recreational Service in Rural and Village Communities

There are many well-known instances of where the recreational and sociability good times put on by rural Sunday schools have literally purified a whole community once given over to low-grade barn dances and parties, where "licker-and-looseness" prevailed. The writer knows well a rural neighborhood where older boys under the influence of intoxicants broke up a rural public school, and ran off the teacher, after abusing the children and frightening the girls.

One Christian man of the genial, virile sort planned a series of Sunday-school sociables. Through genuine friendship he captured the leader of the gang, and later, by his help, led every young fellow to Jesus Christ as his Saviour and Friend. The whole community for miles around held its breath in silent gratitude for what seemed little less than a miracle.

The writer was teaching a country school in the next district when this all happened. He had the privilege of leading more than thirty young men in studies in the Christian life.

Wise recreational leadership in rural and village com-

munities can work wonders along quiet constructive lines by helping the young people to use up their exuberant energy in ways that mean real service. From books suggested in Chapter Twenty-six on "Week-Day Byways and Highways," many valuable and workable ideas for programs can be secured and adapted to local needs. Leaders who are real leaders will take key young people into their confidence in planning the recreational service for the community. Only the chronic complainers take negative attitudes toward the good times of young people. Sensible planners positively construct wholesome substitutes that win the day and the young people.

The Goal of All Good Times

What's it all for? Well, that's a hard question to answer. What is the supreme purpose of the *school at study*, and the *school at worship?* Answer that and you are not far from the real aim for the *school at play*. In a word, the *goal of all good times is Christian character*. Recreation that does not re-create "body, mind, and soul" has no place in the program of a Sunday school. Keep ever in mind the goal—better boys, and better girls; better young people; and better men and women; a happy, unselfish, wholesome lot of genuine Christians, whose lives, like leaven, permeate a whole community with Christian ideals.

CHAPTER QUESTIONS

Memory tests.—1. What are the four characteristics of a small child's play? 2. Characterize the play of the older child. 3. State the ten values of play in character formation. 4. Show why a play leader is necessary. 5. Name ten books that help in planning a Sunday school's play program. 6. Give ten principles for the construction of play programs with purpose.

Discussion topics.—1. Which five of the ten values of play do you think of greatest significance in character formation? 2. Is the man

who says he never plays, or never takes a vacation, a wise, or a foolish man? Why? 3. How can a Sunday school get the most out of its annual picnic? 4. On a scale of one hundred per cent, what rating would you give the Sunday school's play program in helping the Sunday school to make good?

CHAPTER IX

A LESSON ON THE UNFOLDING LIFE

Back of the efficiently organized well-taught Sunday school, back of the best worship and play programs, is a good knowledge of the pupils. This is both desirable and possible in rural and village schools. The purpose of this chapter is to help beginners in Sunday-school work—superintendents, teachers, and other officers—to see childhood and youth as it really is. The joy and success in working with immature life depend upon a sympathetic understanding of its nature and needs. With the thought of helping those who have not had courses in psychology, a few, simple, practical suggestions are here presented as an introductory lesson on the unfolding life. Sunday-school workers must know the immature life with which they work, or the Sunday school cannot make good.

We will learn that life is an unfolding process and that certain understandable principles are at work. We shall hope to clear away some misconceptions of the nature of immaturity and then state what the period of immaturity is. Reasons for studying the unfolding life will be given, and a few ways suggested. Hints on where and how to study childhood and youth will be offered.

From infancy to maturity, and on to old age, life unfolds through periods of growth and development. By growth we mean change in size, and by development, change in structure. In the normal unfolding these are well balanced. When one is accelerated and the other retarded, there is

then a subnormal condition which requires special study and attention. At certain ages, boys and girls grow and develop unevenly. Physically, mentally, and socially changes are more marked in childhood and youthhood, or adolescence, than in adult life. Childhood, physiologically speaking, covers a period from birth to puberty, which for boys averages about fourteen years of age, and for girls, about thirteen years of age. Adolescence (youthhood) ranges from puberty, whenever that occurs, to maturity, about twenty-two to twenty-four, girls maturing earlier than boys.

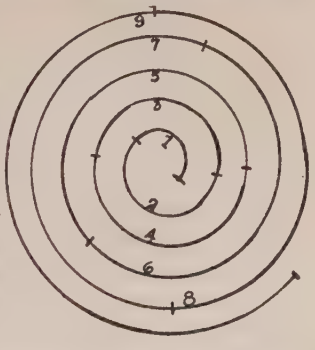
A few simple diagrams will help to fasten the several age groups in mind.

Life Periods:	(B) Childhood				Youthhood			Adulthood (D)		
Sunday-School Departments	Babyhood C. R.	Early Beg.	Middle Prim.	Later Jr.	Early Int.	Middle Sr.	Later Y. P.	Early Adult	Middle A.	Later A.
Ages	1, 2, 3	4, 5	6, 7, 8	9, 10, 11	12, 13, 14	15, 16, 17	18-23	24-48	49-60	61
Sunday-School Divisions	Children				Young People			Adult		

The line of life begins at birth (B), the gateway to here and now, and ends at death (D), the gateway to the hereafter. At about twelve is the gateway to adolescence; at about twenty-four, the gateway to maturity; at about sixty, the gateway to old age. Keep in mind when learning the above diagram that calendars do not arbitrarily decide matters of growth and development. Puberty ends childhood, and maturity ends youthhood (adolescence). However, for the sake of Sunday-school classification and nomenclature, the suggested years represent fairly well the natural age groups. These, it will be noted, correspond with the public-school groupings.

Kirkpatrick's grouping by twelves is interesting: the first twelve, childhood; the second, adolescence; the third, fourth, and fifth, maturity; and the sixth, senescence, or old age.

For the sake of emphasizing the fact that life—birth to death—is an unfolding process this simple diagram is offered:



The numerals represent periods of growth and development; and, with Sunday-school names, are as follows: (1) Cradle Roll, (2) Beginners, (3) Primary, (4) Junior, (5) Intermediate, (6) Senior, (7) Young People, (8), (9) Adults.

The fact that immaturity is the most progressive time accounts for its fascination to all lovers of young life. Its very variety, vim, and vicissitudes challenge the Sunday-school worker, who comes to expect the unexpected at every turn in life's lane. In this elementary chapter on the unfolding life we consider only the periods of childhood and adolescence.

There are certain principles of progress during immaturity which should be noted. *First,* the growth and development are an unfolding process; *i.e.,* from within out. As God, the Creator, grows and develops the rosebud, so human life unfolds. The Sunday-school worker's delightful and fruitful task is to discover just how far this life has unfolded physically, mentally, and morally at the different stages of growth and development, and then to fit duty to the discovery made. In other words, nurture depends upon nature.

The *second* principle is that there are two forces—one

inner, the other outer—which determine growth and development. The inner force at work is twofold: the mind power to receive truth or error, and the ability to respond to the truth or error received. The outer force or influence is likewise twofold: direct, through formal instruction; and indirect, through the power of example, discipline of law, and social custom.

The *third* principle is that character formed depends upon the quality of these forces. The outer pressure of instruction, example, law, environment, customs, may be of unusually high grade; but if the inner power of boy or girl to respond to outside stimuli is low grade, the character attained will be mediocre. On the other hand, if all these outside influences are low grade, and the inner ability is keen to receive and respond to these, the character will be low.

It is the old story of heredity and environment and the complex interplay of these two character-making forces in life. Scientific students of human life differ widely as to the relative importance of these. It is safe for us to decide that each counts, and that, as Sunday-school workers, we do well to study both, avoiding extreme positions taken by one-sided enthusiasts. We all know that it does make some difference in a boy, as to who are his parents and in what kind of neighborhood he lives.

Certain misconceptions, especially of child life, should be corrected. These, in the main, are due to accumulated ignorance, tradition, and prejudices of adults. Child-life is not molding-clay, an impersonal, pliable lump of humanity to be shaped on an adult potter's wheel according to the adult conception of what a child should be. The clay has something to say about the shape it assumes. The grain of truth in this error is that grown-ups do influence children.

Nor is child-life a marble block to be chiseled into the dream of the adult sculptor. It is very well for us adults

to "dream dreams and see visions." However, the child-block is not irresponsible, and without feeling, but possessed of God-given power to think, feel, will, and act. While some Sunday-school worker, like a Michelangelo, may discover a David in the rough, many a tool—and vision, too—will be shattered before manhood's masterpiece is finished.

Child-life is not molten gold. Human nature "ain't" made that way. The purest piece reveals alloy when put to the social test. The spotless child of spotless town is the figment of an artless imagination. Unfortunately, the white life of the wee lad is all too soon streaked with the soot of society.

The child is not a machine. He may be fearfully and wonderfully made; like a machine, have symmetry, speed, and strength; but, unlike a machine, he lacks precision, persistence, permanence. A child is not a monkey, though quite often he acts like one as he climbs, and swings, and enjoys a feed. Some adults treat him as a plaything, and fail utterly to see the serious and sensible side of his life.

The child is not a man. Some day he may be. The Sunday-school worker must not think of him as a miniature adult, a vest-pocket edition, a prospectus of the grown-up, complete man-book. There are some nationalities that dress their children exactly as they do adults, only in smaller sizes. They look cute to the visitor, but a Sunday-school worker should never thus in thought dress or address his children.

Positively stated, child life is *plastic*—physically, mentally, morally; *pliable, impressionable*—yielding to the superior physical and mental strength of adults. For the Sunday-school worker this truth holds a word of caution: for what is his great responsibility is also his grave responsibility. Child-life is paradoxical life; a bundle of seeming contradictions. A child's attitudes, skill, temperament, movements are kaleidoscopic. In the twinkle of an eye he

is cross and ugly, or kind and beautiful; he is sweet as saccharine itself, or sour as a dill pickle; courteous, or discourteous; full of kisses, or full of kicks. When asked to do something for mother he suddenly collapses and says, "Mother, I'm just so tired." In a brief, unguarded moment, he is out of the house and working like a beaver at some play-project of his own pleasure. Child-life is problematic life, because of the "stock" we come from and the place we live in, because of twists and taints, individual and social. The very presence of problems puts a thrill in the Sunday-school worker's program. Even the beginner in Sunday-school work quickly learns that work with children is not child's work.

Child life is prophetic. Again, this fact is a zest begetter, and a maker of dreams. Each worker should know that what the adult will be, the child or youth is now becoming, and that prophecy unwritten in childhood will be unfulfilled in adulthood. Horace Mann, America's pioneer educational leader, said, "Where anything is growing, one former is worth a thousand reformers." The Sunday-school worker's great service to mankind is in dealing with immaturity; for his major task is formative; not reformative; positive, not negative; the construction of a program for driving out the evil thought, the evil book, the evil chum, with the good thought, the good book, and the comradeship of his own and other wholesome lives. As a prophecy writer, the Sunday-school worker faces a duty both delightful and dangerous. For the prophecy which he fills full as a teacher will be the prophecy the child fulfills.

Why should the Sunday-school worker study the unfolding life of children and young people? If it is important for the agriculturist to study soil for the soil's sake, and what he can do with it, the nature of horses, cattle, sheep, and hogs for the sake of improving the stock, why should not the child culturist study the growth and development

of human life as it unfolds? Of how much "more value is a man than a sheep." There are at least six good reasons why the Sunday-school worker should study the nature and needs of children and youth: (1) for the sake of the child and the youth; (2) for the worker's own sake, to increase his personal knowledge and usefulness; (3) for the home's sake; (4) for the Sunday-school's sake; (5) for the church's sake; (6) for the community's sake, that the one studied may, in his relations to other individuals, be a better son or daughter, better pupil, and, in the days ahead, a better man or woman, and a better citizen.

The following ways of studying children and young people may help some timid workers to begin. A loose-leaf notebook is suggested. In the first few weeks of such independent study no attempt at classification or analysis should be made, just fill page after page with rough notes as information is gathered. (1) Observe children and youth of different ages first-hand, either through close and continuous looking on, or, if at all possible, by actually participating in play or work with them. This knowledge gained by experience is far better than mere book learning, however skillful the writer; later, one's own observations can be checked up with those of others, and finally books should be consulted. (2) Study one's own childhood; *i.e.*, think back into the age group in which immediate interest centers. One's own memory and the memory of friends will furnish facts not always free from fanciful embellishment and fond family traditions. The chief value of such study is not in facts ascertained, but in the sympathetic attitudes which the process itself creates. Final conclusions should not be taken from such facts, for memory may be defective and it is never wise to generalize from one's own individual experience. (3) Study the lives and works of the interpreters and lovers of child-life; e.g., Froebel, Pestalozzi, Montessori, Elizabeth Harrison, Kate Douglas Wig-

gin, Eugene Field, and many others. (4) Hear lectures, addresses, talks, and discussions on the subject, given in training schools for Sunday-school workers, for child welfare, Y.M.C.A., Y.W.C.A., and juvenile court workers; enroll in religious education conferences, conventions, institutes, schools of methods, summer assemblies, local classes, and community schools. In these days the air is full of this kind of information; simply "tune in" and take it down in your notebook. (5) Study books about children and young people to get all the light that can be thrown upon the subject. Such books by the dozen are available to Sunday-school workers. (6) Study those books, magazines, and periodicals written for children and youth which they themselves like and read. Examine one of the best of these publications, and then write out your answer to the question, Why do they like this and this, and that and that? (7) Study institutions at work with children and youth, such as Sunday schools (other than your own Sunday school), Daily Vacation Bible Schools, Weekday Church Schools, church societies for children and young people, various kinds of boys' and girls' clubs, Boy Scouts, Camp Fire Girls, and other organized expressions of good will and service. (8) Study thoroughly the public school from the kindergarten up through senior high schools. A Sunday-school worker will find nowhere a more profitable investigation. (9) The Sunday-school worker who is studious, and anxious to be efficient, will learn much from studying the personality and methods of outstanding, successful workers with children and youth in the several institutions already referred to.

The Sunday-school worker has access to several good places for his study of the unfolding life. Where children and youth are, there is the worker's place to study. At home, on the street, at school, on the playground, and in any of the voluntary groups mentioned above.

The searcher after truth in the fields of childhood will study seriously, shrewdly, scientifically, and sympathetically. *Seriously,* not sadly, but with purpose and will to find facts; certainly as seriously as a botanist studies plants and plant life. *Shrewdly,* for three reasons: (1) children are born dramatists, actors, and often the worker has difficulty in knowing whether the child is presenting his real or his "reel" self; (2) children by the way they talk and act sometimes make it hard to get at the actual truth; (3) children think, talk, and act in pictures, and in the present. *Skillfully,* for the Sunday-school worker should study children and young people, expecting to be accurate, truth-loving, and fact-finding. He should avoid all preconceived fancies, false notions, and personal prejudices. He should carefully write down the facts which he discovers. *Sympathetically,* for he deals with human beings, and a warm, personally comfortable feeling is necessary to get the children and young people to respond.

It will take time to study carefully the children and young people with whom we work, but investment of time will most liberally reward the Sunday-school worker who wants his Sunday school to make good.

If a Sunday-school worker is too busy to undertake such a thorough study of pupils as is suggested above, let him be sure that he will find great joy and profit in any simple way of finding out more about the nature of the boys and girls he works with on Sunday. Such knowledge will mean better teaching and more influence over the pupils.

CHAPTER QUESTIONS

Memory tests.—1. Define: (*a*) growth, (*b*) development. 2. What are the physical age limits of childhood? Of adolescence? 3. State the three principles of progress during immaturity. 4. What three things are responsible for misconceptions of child-life? 5. Mention three things child-life is *not* and three a child is *not*. 6. Give the

fourfold description of child-life. Illustrate. Why study children? 7. How study children and where?

Discussion topics.—1. Which influences the life most, heredity, or environment? 2. What problems are created for Sunday-school workers by uneven growth and development in pupils? 3. What is there in child-life that makes it most fascinating? 4. Which is more important, to study the Bible, or to study child-life?

PART II

OFFICERS THAT MAKE GOOD

CHAPTER X

THE SUPERINTENDENT THAT MAKES GOOD

This entire manual has its value for the superintendent, but this particular chapter will "pack the space," we trust, with definite, practical suggestions.

We will consider the personal qualifications of a Sunday-school superintendent, his platform duties and don'ts, and present certain privileges (they may seem to be duties) that are his if he is a conscientious Christian, anxious to improve himself and his school by effort between Sundays.

The Superintendent's Personal Qualifications

For the sake of aiding the memory, and to put it simply, the letters of the word "superintendent" are used for the framework of our outline treatment of the personality of the one most responsible for helping his Sunday school make good. The following suggestions are offered sympathetically, and to encourage every superintendent to be his best. A good motto is, "Myself at my best—always—for the sake of my school."

Studious. The man or woman who is mentally lazy should never be sought out as a Sunday-school superintendent. One who has "already arrived" and has nothing more to learn will fail. He must be growing all the time. I have often said to groups of superintendents, "Cease to be a learner and you cease to be a leader." If at all possible, where training courses cannot be pursued, a course

of reading should be undertaken. The superintendent will find help in Chapter Fourteen on "Making Teachers That Make Good." If the superintendent is in charge of a Union school, the Sunday-school missionary will give good advice. Busy people make best Sunday-school superintendents and, therefore, do not have big margins of unused time. However, a superintendent that gives himself to the undertaking can read three or four books a year, and might even consume a book a month.

Unselfish. In all his relationships with fellow-officers, teachers, and pupils, the superintendent must be unselfish. He might profitably read frequently Charles D. Meigs' beautiful little poem, "Others." On the platform, in and out of the school, unselfishness will win.

Pleasant. A grouch can not run a Sunday school, except into Unhappy Hollow. The superintendent should be pleasing in appearance, and pleasant in presiding, with good cheer for all, from the youngest to the oldest, specializing on these two extremes. To be pleasant does not imply patronage, or a put-on front for occasions. The show-window smile soon wears off. Genuine good will, expressing itself through kindly, cheery look, goes a long way to help a superintendent make good.

Efficient. This word, though overworked in recent years, cannot be ignored. A bungler "botches" everything. The Sunday-school engineer must know his engine, every part of it; and very minute the machine is in use, must keep it in repair, must add latest worth-while improvements, and must get out of it, as near as possible, one hundred per cent service. It is sincerely hoped that this manual will help. "Myself at my best" is reasonable.

Respected. Brain brilliancy is no substitute for character. The gold coin of the respected life in character and conduct is and ever will be the standard of exchange in a community. The outstanding question, first of all asked

by outsiders and insiders is this, "Is the superintendent a genuinely good man (or woman) with a personal piety of the simon-pure brand, which never rates itself, but which, nevertheless, is rated high by the neighborhood venders of public opinion?" My life *at its best* is worth every effort.

Ingenious. The superintendent of a smaller Sunday school, we sometimes think, must be extra clever in thinking out new ways of delivering the valuable old Sunday-school goods. He must have initiative, and be resourceful; versatile, keeping all of his five senses at their *n*th power for new ideas. A very large school is apt to have many capable inventive minds and can run as a result of many suggestions from many sources. It is up to the superintendent of the smaller Sunday school to make his school go.

Natural. A superintendent who tries to ape another superintendent, or one he hears about at a convention, will "be up a tree," and be there to be laughed at. He should be his own best self. He should stand on his own two good feet. He should scorn the pretender within himself that would seek to usurp his own inherent rights. As the music teacher said to her pupils, "Your first important note to learn is B natural."

Teachable. Teachableness is absolutely essential in any superintendent. He will even sit at the feet of the tiny tots and learn of them. Even a crosspatch criticizer may slip a few fruitful ideas into his knowledge basket if he keeps the lid open. "Every day learn something from somebody" is a slogan that would spell success for many superintendents. Jesus' followers are called disciples, that is, learners.

Energetic. Full of energy, the kind that is contagious. A lazy superintendent leads no one. Interest wanes. Associates get dilatory and do their work half-heartedly, or quit altogether. Teachers become indifferent in attendance and

slipshod in methods. The school all "runs down at the heels," which means it runs in the ground, the easiest place to go, there to rest in its grave, on the stone of which might be written these significant words, "Killed by a lazy superintendent." Of course, this seldom happens. Most superintendents, if they cannot be up and doing, resign.

Nonirritable. With even temper the superintendent must guide his school. There are, no doubt, raspy situations almost any Sunday in any school; at least, little imps that leap above the school horizon and make ugly faces at the superintendent. He should never be stampeded by such petty pigmies. Annoyances come to the best of superintendents. Let the little rascals chase each other back to their hiding places. They love attention. Ignore them and end them. The devout superintendent prays it through, and keeps sweet.

Dependable. Much might be said, but why? This word holds within itself the honesty, truthfulness, accuracy, promptness, fairness, and other virtues that win for the superintendent the confidence of officers, teachers, and pupils. He keeps his promises on Western Union time.

Enthusiastic. This the superintendent must be, even in the face of all difficulties. His optimism will win the day and turn defeat into triumph. He must eat "pep" by the bushel. Enthusiasm is a beautiful, holy word; it actually means God-inbreathed. There are scores of superintendents whose schools are their passion seven days a week. They literally live for their schools.

Neighborly. No superintendent "liveth unto himself." Nor does his school. It cannot, if it would, and a superintendent that tries to make his school an independent unfriendly group of people is not worthy of the name Christian. On the other hand, the real superintendent is a sharer, a brother, a good coöperator. Especially will he lend a hand to a weaker neighbor school. He will rejoice in the

success of other schools, getting from all bigger visions for bigger victories in his own school. What a beautiful thing it is to see in many communities the neighborliness of the Sunday-school superintendents.

Tactful. Of a superintendent it was said, "He always seems to do just the right thing at the right time." That's tact. Some folks are born with it; some have to search all their lives for even a little of it, and no one has it handed to him on a platter. Tact grows because its germ is there by nature, but it grows into gracious common sense only through years of human contacts resulting from wide experience, keen observation, and a soul sensitive to soul situations in others.

The Superintendent's Platform Duties

The platform duties are reduced to a minimum in the larger school, which is carefully graded and highly organized by departments, with adequate room space for departmental assemblies and classes. We are here thinking of the smaller school not so well situated. Cablegramically put, the superintendent's platform duties are: (1) the superintendent of the smaller Sunday school (especially the one-room school) presides over the Sunday session before and after the teaching period. In this capacity he will think clearly, speak distinctly; lift his voice, but not shout; he will be speedy, but not sprinty; neat, but not "noisy"; calm, but not cold; pious, but not "painful"; and original, but not "fresh"; (2) throughout the whole session he will be sincere in voice, manner, and every movement; he will not flatter nor patronize; he will be, if a man, every inch manly; if a woman, every inch womanly; his life is his lesson; (3) he will prepare his session program far in advance, and in consultation with his associates; he will leave no detail to sudden inspiration; (4) however, he will make

his order of the day elastic enough for slight changes, or insertions that emergencies may demand; (5) he will start the session on time, be quiet as he does it (never bang a bell), expect quiet in others, and wait for it; (6) he will keep a sane balance in the events of the entire session, especially guarding the teaching period, and will close as promptly as he began, for he must keep faith with all; (7) he will lead the worship service, or share it with his associates, or someone else who knows full well all the duties involved in such leadership for that particular day; (8) he will himself make the announcements, it being understood that these are put in writing and handed to him well in advance; he will then use his judgment—either post the notice on a bulletin board near the entrance door, calling brief attention to it, or, if very important, read it to the school; (9) not too often he may briefly address the school, using two or three minutes, on some vital subject, making his talk snappy, short, and to the point; the following, from the author's book, *Church School Leadership* (p. 129), is suggestive to superintendents in the making of their Sunday-session programs:

1. Prelude by orchestra or piano, stopping on exact minute of opening time, such stopping being a signal for silence.

2. Call to Worship—silent prayer, and a sentence invocation by superintendent, or chanted by choir.

3. Scripture Reading or Reciting (not the lesson of the day, but some Psalm, or other devotional portion).

4. Hymn of Praise.

5. School Prayer (if possible by a different person each Sunday), followed by the Lord's Prayer in unison, and the Gloria.

6. Hymn of Consecration.

7. Worship Story or Brief Inspirational Talk (not over three minutes), followed by silent prayer.

8. Announcements (fewest possible, and only ones not posted).

9. Teaching Period (uninterrupted by anybody).

10. Warning Bell for Closing of Teaching Period (rung five minutes before the end of the lesson).

11. Interlude by Orchestra or Piano (while school reassembles).

12. Hymn of Service.

13. Benedictory Sentence and Prayer (all standing).

14. Postlude by Orchestra or Piano, quietly, reverently played, while all are seated in silent prayer and remain seated until music ceases.

(10) He will honor the pastor, and use him before the school, but always with a good-natured and firm reminder of the "time clock" he should punch "going out" and "coming in"; no pastor should resent this precaution any more than a superintendent should who is asked to "say a few words" to the congregation at the morning preaching service; the superintendent welcomes his pastor in his school, and profits by his counsel and close friendship; (11) the superintendent must provide best places and conditions for teaching, and protect the teachers during their all too short period for instruction; (12) he will boost the church work, its services, programs, and Kingdom enterprises; (13) the superintendent on his platform will command respect by being respectful, and largely control the school by his own superb self-control; (14) he will keep the school session permeated with the missionary and evangelistic spirit; (15) at every hour the school is assembled he will personally and professionally exalt Jesus Christ, as Saviour, Friend, and Lord.

The Superintendent's Platform Don'ts

Quickly put, the superintendent's platform don'ts are: (1) don't hurry the session through, just keep things

moving, with foot on the accelerator, but do not try to pass everybody on the Sunday-school highway; (2) don't get into a rut, or a monotonous way of conducting the session; have a good, trusted friend to check up and be frank; (3) don't construct the time schedule, or order for the day, as the Sunday-school train moves out of the station; (4) don't get cross with cranks; ignore them before the school, and, if necessary, deal kindly but firmly with them after the dismissal, or during the week; (5) don't allow a visiting stranger to talk to the school unless the pastor or some other reliable person can vouch for him, and also that he will not run overtime in his "few remarks"; if such an introduction would upset the worship service, the visitor should be saved over until after the teaching period, provided the school reassembles; even then, the time terminal must be set; (6) don't fail to keep the whole tone of the school spiritual from beginning to end; (7) don't harbor in the heart hates of any kind, envy, jealousies, prejudices, or any such ilk; (8) don't deal in platform platitudes; the second-hand speech-shops are full of these; be original in the best sense, and create expectancy; (9) don't personally break into class periods to speak to teacher or pupil, nor permit anybody else to do so; (10) don't read any notice that can be posted; (11) don't assume the responsibility for selecting teachers; regular teachers should be chosen by a committee consisting of pastor, superintendent, and supervisor of the division where the teacher will teach; the superintendent will, of course, from time to time, get a substitute teacher for a given Sunday, in an emergency, or upon request of the regular teacher; the courteous thing is for the regular teacher to secure her own substitute as far in advance as possible; (12) don't be a *small* superintendent; we do not mean small in stature or weight, but small in attitudes and spirit toward associates; (13) don't permit the sexton to "poke the fire" or otherwise disturb

things in the midst of the worship service; some sextons seem to have been born for such as this; (14) don't let the worship service drag out and into the teaching period: better be too short than too long; sometimes it is better to omit all announcements even that must be given until after the teaching period; (15) *don't let illustrated papers, magazines, or even lesson quarterlies be distributed to the classes while the lesson is being taught;* it is best to give all this literature to the teacher at the close of the period; (16) don't scold or criticize teachers or pupils; commendation gets farther than condemnation, felicitation than fault-finding; it is eternally true that we can catch more flies with sugar than vinegar—and more friends through kindness than crabbedness; (17) don't neglect the older people in the Sunday school, nor the Cradle-Rollers; (18) finally, don't leave to others the duties which rightfully belong to the superintendent.

The Superintendent's Privileges Between Sundays

The superintendent who thinks that his whole duty is done at the Sunday-school session will not long have a Sunday session worth going to. The interest he puts into his work between Sundays will come back to him on Sundays, compounded. It is between Sundays that he does his preparation for Sundays. It is then he cements friendships, dreams dreams that come true, and thinks himself into the service that counts most.

Paragraphically put, his privileges are: (1) He should keep a book or card-index list of all officers, teachers, and pupils, arranged for his own ready reference, and of such a nature that besides name, address, etc., he can make his own personal notations as to ability, etc.; (2) he should study hard, if necessary, to know each pupil by his first name and so greet him on Sundays and between Sundays;

absolutely nothing means as much to a child as to be thus spoken to, especially during the days of the week; (3) he should visit teachers for conference on their particular Sunday-school problems, and welcome their calls at his own home or place of business; (4) when a new pupil or new family moves into the community he should invite them to Sunday school, and when a pupil enrolls send a greeting card; (5) if possible, he should call on teachers or pupils when sick, showing kindly interest, and taking a memento of best wishes—flowers, books, pictures, etc.; (6) he should send birthday cards to all teachers and pupils; (7) through the secretary, he should send absentee cards; (8) he should appoint few committees, perhaps no standing ones, but rather assign work to his associates and other officers; (9) he should purchase and carry with him a small loose-leaf notebook in which to jot down "at the moment" ideas to help him in his work; (10) he may desire to keep a scrapbook or envelope file for clippings on his privileges as a superintendent; (11) if a superintendent of a Union Sunday school, let him keep in close contact with the Sunday-school missionary, who will "put him next" to the new ideas on Sunday-school work; (12) if a Union Sunday-school superintendent, or superintendent of a smaller school, the *Sunday-School World,* issued by the publishers of this book, will give special help; he should be a constant reader and keep on file his copies; (13) then, too, to get the "feel" of the big interdenominational Sunday-school cause, he will find vision and profit in reading the *International Journal of Religious Education;* (14) if he is awake, he will attend group gatherings, Sunday-school institutes in township and county, to stock up on Sunday-school methods and to rejoice in fine fellowships; (15) he should hold, as regularly as may seem best, a conference of all his local Sunday-school workers to talk over Sunday-school problems, and to strengthen the tie that binds; (16)

he should secure, and get officers and teachers to use, a good Sunday-school workers' library, being interested vitally in their growth; (17) the superintendent has a position important enough to challenge the biggest man in the community; his privileges and duties are such that his fellow church members ought to excuse him from other church duties; (18) to give vision and purpose, to put zest and efficiency into his job, he should make it a habit to read a few pages each week in some good book; (19) the Sunday-school superintendent needs the midweek prayer meeting for fellowships, and the nurture of his spiritual life; (20) the superintendent should be hospitable, with a warm, wide-arm welcome for all officers and teachers, at his own fireside; perhaps three or four times a year he should have all these workers in his home, not to "talk shop," but to visit, and grow those personal friendship flowers that perfume all of life's relationships; (21) the superintendent should make all special days, such as Christmas, Easter, and other festivals, times of peculiar interest to parents and nonmembers; they will appreciate his cordial invitation on these happy occasions; (22) he should strive to be a good citizen, holding his good name in every circle, showing an intelligent and loyal interest in community welfare; (23) he should cultivate the good will of all of the district where he lives; (24) he will glady coöperate in all Sunday-school enterprises—township, county, state, nation, world; (25) he will pray each day for official associates and teachers by name; (26) he will enter into the joy of service by making every available moment count for the success of his work as a superintendent.

CHAPTER QUESTIONS

Memory tests.—1. Give ten qualifications of a Sunday-school superintendent. 2. What are the platform duties of a superintendent? 3. Give the outline of a superintendent's Sunday-session program.

4. What platform don'ts are suggested for the superintendent? 5. What privileges does a superintendent have between Sundays?

Discussion topics.—1. Which, in your judgment, are the five most important personal qualifications for a superintendent? 2. Prepare and present for discussion a session program for the superintendent of a smaller one-room school. 3. Should a superintendent review the lesson before the school? 4. DEBATE: *Resolved,* That the superintendent's opportunities outside of the Sunday-school session are greater than during the session on Sunday.

CHAPTER XI

THE SUPERINTENDENT'S ASSOCIATES

Instead of a Sunday school having an assistant with no specific duties, except to "fill in," a sort of figurehead, why not adopt a plan of organization which will make possible and accessible three capable people, all actual assistants, but known as associates to the superintendent. By associates we mean the three age-group specialists: (1) the supervisor of work with adults; (2) the supervisor of work with young people; and (3) the supervisor of work with children. This scheme for the smaller school cannot be improved upon, for it holds the real administrative responsibility of the school in the hands of a commission, so to speak, of four competent persons—the general executive and the three most interested in the three divisions of the school. Even in a small school, three teachers, one each from the children's classes, young people's classes, and adult classes, can be chosen. All interest of the school can be conserved best by this simple generically related plan. If it is so desired, the supervisor of adults can be known as first assistant superintendent, the supervisor of young people as the second assistant, and the supervisor of children as the third assistant; although it is far better to look upon all three as of equal ranking, and to call them associates. This plan gives the superintendent an inner cabinet made up of those vitally interested.

Limited space prevents elaboration of the duties of these divisional supervisors and the aims of the divisional groups

they serve. It is hoped the hints offered, however, may accomplish two things, viz.: (1) give immediate, definite help for those just beginning; and (2) whet the appetite for training, through reading and the study of leadership courses.

The Supervisor of Adults

A man or woman should be chosen for this position who is as highly regarded as the Sunday-school superintendent, and who is either well acquainted with best Sunday-school methods for adults, or who will be willing to prepare for this responsible position. In most smaller Sunday schools much attention has been given to work with children and young people, and rightly so; but why not just as systematically and persistently plan for adults? One principal reason why Sunday schools lose their young people of the early teens is because this class of pupils does not see more of the virile men and women of the community in adult Sunday-school classes. Especially is this true of boys. Of the nearly eighty per cent of boys once in Sunday school who dropped out in the intermediate years, many left because they had no "older" classes to "graduate into." Their heroes of the neighborhood were not in Sunday school. One of the best ways to hold boys to the smaller Sunday school is to build up a strong men's class. Where men go (good or bad), boys will follow. It is plain, then, that the best available man or woman is not too big, nor too busy, to give himself or herself to the important task of supervising the adult work of the Sunday school.

The Adult Supervisor's Qualifications

The superintendent's associate charged with the responsibility of supervising the adult work should possess the following characteristics:

(1) A virile type of a Christian (man or woman), keen in mind, alert in movements, possessing good judgment, a sense of humor, persistence, patience, and other virtues too numerous to mention; (2) he (she) should be a good mixer, a lover of "just folks," able to idealize people; *i.e.,* minimize their faults, magnify their good qualities, and get along with them; (3) he should know adult traits and modes of behavior; very little is written on adult psychology; the supervisor may find some help in the writer's book, *Church School Leadership,* pages 191-193, and in Soares' small book, *A Study in Adult Life;* (4) he should be a good organizer, know how to set up classes and groups, and to plan work for them; (5) he should believe in men and women, in their possibilities, and know how to discover leaders among them; and how to develop these; (6) he should know the best teaching materials and methods suited to adults to bring out their abilities, and to shape character and conduct; (7) he should be able to inspire and train teachers of adults to make good with their pupils; (8) he should know the social needs of adults, how to meet these, and how to help others to meet these; (9) he himself must have the service ideal for adult work; very much of his real usefulness depends on this ability to keep the service objective before all Sunday-school adults; (10) he should, by his life and plan, impress all with the desirability of having great spiritual goals for all adult work; it is easy for some supervisors to be caught up in the machinery of organization and administration and forget the end of it all.

The Adult Supervisor's Aims and Duties

The supervisor should clearly think through for himself definite aims toward which duty will drive him: (1) for the whole division (with its departments) of the Sunday school which he serves; *i.e.,* all adults, ages from about

twenty-four and up; (2) for the classes and groups within that division; and (3) for the individuals.

Aims for the Adult Division. (1) An organized Adult Class Department, with classes, where enrollment permits, for men, for women, and at least one mixed class for older men and women; (2) a Home Department for all who cannot be in classes meeting at the Sunday-school hour, made up of aged people, invalids, shut-ins, mothers at home with little children, and others unable to be present on Sundays; (3) an Extension Department—something entirely different, in a way, from the Home Department, viz.: a department for workers on railroads, in factories, on farms; for telegraph and telephone companies; in brief, for *all* whose regular daily toil prevents membership in the classes at the Sunday school, a large group, all to meagerly served at present; (4) a Leadership-Training Department, or class, where adults may be enrolled for training courses, to meet either at the Sunday-school session, or on week nights; (5) a Parent-Training Class of young mothers and fathers, meeting at the Sunday-school hour, composed of those who are willing to study courses of practical benefit to them in bringing up their families; this kind of class is possible where a nursery class makes it easy for mothers to attend; (6) a Parent-Teacher Department, meeting probably only once a month on some afternoon during the week. This corresponds largely to the public-school idea of a Parent-Teacher Association; in many rural and village communities the two can be really one organization, for in most Protestant communities they would reach the same people; the idea should stir the supervisor to bring about the organization of such a group.

Aims for Adult Classes. The supervisor should (1) help classes and groups of adults set up worthy ideals (The following five were recently published in the *International Journal of Religious Education: First,* A class whose

members have a sincere desire to learn the truths of the Bible, and to maintain and extend the ideas of Jesus in everyday living. *Second,* A class with objectives for altruistic endeavor which make the interests of the class secondary and the welfare of those in need primary. *Third,* A class where a spirit of Christian fellowship pervades the meeting on Sunday and extends into weekday activities. *Fourth,* A class constantly recruiting its membership from men within the church and from the vast number who are without definite church affiliation. *Fifth,* A class which recognizes that it is a part of the church, and exerts every effort to further the church program); (2) the adult supervisor should perfect the organizations necessary to realize such ideals, working out constitutions, with officers, committees, etc.; (3) help Adult Class teachers to select the best lesson materials; (4) suggest best teaching methods for adults and other pedagogical helps to make teaching effective; (5) help plan worship programs for Adult Departments where they meet in separate room, or for them when they are all in the main school; (6) plan recreation programs and schedules of good times; it is a mistake for any Sunday school to think that its full duty is done when it serves only the recreation needs of children and young people; (7) construct service programs covering the normal needs and interests of the various groups; (8) the adult supervisor should keep constantly before adult groups the evangelistic aim, and train adults to help in the Sunday-school's decision days; (9) he should seek to give missionary information, vision, and purpose to all.

Aims for individual adults. (1) To lead every adult member of the Sunday school (if not already a Christian) to accept Jesus Christ as Saviour and Friend; (2) to get such a new Christian into church fellowship and at work; (3) to suggest books, journals, and other literature for the enrichment of the personal life of each adult; (4) to

help all adults to deepen their Christian experience through private Bible study, prayer, and meditation; (5) to help all to come to such loyalty to Jesus Christ that they recognize and accept His Lordship over their property and their lives; (6) to point the way to joyous service for others in the immediate neighborhood; (7) to extend this spirit of service to distant mission lands; (8) to lay upon the leaders in men's classes the sponsorship of boys' work in the Sunday school; and upon women's classes the responsibility for helping the girls of the Sunday school; (9) to set capable adults on the watchtowers to discover young people of promise who can be encouraged to pursue courses of leadership training; (10) to create and maintain a fine *esprit de corps* among all the adults in the Sunday school, making all the work so attractive that many may be won, and through it contribute immeasurably to the moral and spiritual life of the community.

The Adult Supervisor's Assistants

In realizing the above aims, getting the things done makes assistants needful. Certainly in schools large enough there will be needed departmental principals and their helpers. The wise supervisor will call to his aid only such assistants as are actually needed. These he will train and encourage.

The Supervisor of Young People

The Sunday school should exercise great care in selecting the supervisor of work with young people, ages about thirteen to twenty-four. If there are two or three classes of young people, one teacher, if no other capable person is obtainable, may be chosen as supervisor.

He (she) should have as many of the following personal characteristics and abilities as possible: (1) A pleasing personality with those qualities dominant that win young

people; (2) a religious experience that radiates the joy of the Christian life; deeply spiritual, but not pietistically placarded; (3) a lively interest in all Christian activities; (4) a love for the young people themselves that is not a "born of a book" sentiment, but actually yearns and sacrifices for them; (5) ability to win their loyalties by these four qualities, plus a fine understanding of their emerging personalities; (6) ability also to bring order out of their seemingly chaotic thinking, feeling, willing, and doing; and (7) ability to horizontally share their longings, successes, and failures, joys and sorrows, moments of triumph, and moments of defeat and depression, with a sympathy that is often short on words but long on the common-sense silence that speaks volumes; (8) a disposition to take no open account of a lot of the vagaries, "silly-gisms," extreme manners, and mannerisms of these travelers through the land of youthdom; (9) the ability to sense a situation before it arises and be there in advance to laugh back into reason the foolish, venturesome, vacillating adolescents who really didn't mean it; most young people to-day are "risky rascals," out for thrills, and must not be taken too seriously; they love to shock their parents, pastor, and pedagogues; and there is never such sport for them as when they lead their leaders a lively long way from shore; (10) ability to penetrate the superficial foibles, fickleness, and seeming faithlessness and get down to the foundations of real strength and loveliness in their lives, and then build on these an ennobling, entrancing, and enduring character. (11) Ability to organize young people into various types of administrative, instructional, devotional, recreational, and expressional groups; (12) ability to help teachers and other leaders to create high ideals, and then transmute these into life projects which have in them the hands and feet of real ministry to others; in other words, to capture the imagination and wills of young people with a big enough

challenge to enlist their responsive souls in the Kingdom enterprise of Jesus Christ.

The Aims of the Young People's Supervisor

The chapter in this book on "Teachers That Make Good With Young People" will reveal to the supervisor of young people many of his aims and duties; it will also add to the above list of his qualifications. He will aim to thoroughly organize the Young People's Division (with its departments, if there is a large enrollment), its classes, and related groups, and set up standards with goals that only go-getters can reach; and he will purpose for every young person in the Sunday school no less than the aims previously mentioned here for adults.

Assistants to the Young People's Supervisor

As in the Adult Division, so here, the supervisor will need, according to the size of the school, helpers for the various departments and projects called for by well-rounded programs of instruction, worship, recreation, and service.

Unity in the Young People's Work

In many rural and village communities the very same young people that are in the Young People's Classes in the Sunday school are the ones who compose the membership of the young people's society. Where there is an efficient and agreeable supervisor of Sunday-school young people, it would be best for him, or her, to be the adult councilor of the young people's society. Of course, the ideal would be one local organization of young people which would meet in classes for Bible instruction at the Sunday-school hour, and as a society for "testimony, prayer, and praise" in a devotional hour, either on Sunday evening or some night

in the week. By the same token it also would be ideal for the same group to meet for special study in a training class, if there be such a class, and at other times for social recreation and good times. Our great need is *correlation,* and avoidance of duplication in organization and in programs of instruction and expression. The smaller the Sunday school or young people's groups, the more easily a unified policy can be set up and successfully operated. Cherished names and national contacts can be maintained; e.g., the young people's meeting as a society could keep the name of Christian Endeavor. Wise leadership can work wonders.

The Supervisor of Children

The supervisor of work with children (ages, birth to eleven), even in a smaller school, carries a heavy, but an honorable burden. To the supervisor and her helpers is given the rare privilege of working with the most interesting and most responsive groups in the whole Sunday school, and the most rewarding.

With Sherman each children's worker can say:

> "I'd rather have the trust of a little child
> Than stand a conqueror o'er the eternal years;
> I'd rather see her lips when she has smiled
> Than have the praise of nations in my ears,
> And know the adulation born of fears."

Qualifications and Responsibility

The supervisor will carry administrative responsibility for the Children's Departments and, with assistants who head up these departments, render a faithful stewardship for children of the Cradle Roll, Beginners, Primary, and Junior groups.

She must herself be a lovable, amiable, winsome Christian whom children "fall for" on sight; quiet and genuine, for

children have X-ray eyes, and are frankness without brakes. The teachers she rallies about her should likewise appeal to children. She must know child-life, its nature and nurture, the best materials and methods to use in instructing children, how to organize and administer her departments, and must be able to assist in setting up all programs of instruction and expression through worship, service, and recreation.

She will hold frequent conferences for teachers of children, and occasionally kindly, tactfully, supervise the actual teaching of lessons. She will know books that her teachers can read with profit. She will urge each teacher to read these, and journals as well. If at all possible, she will encourage them to secure a Leadership-Training Diploma. On the lookout for ways of helping, the supervisor will go to institutes and conventions and take teachers with her.

A later chapter in this book on "Teachers That Make Good With Children" should be read in this connection. This will obviate the necessity of lengthier treatment here of personal qualifications, aims, and duties. A small pamphlet entitled "Elementary Program in the One-Room School," by Mildred Moody, is highly commended to all children's workers in the smaller schools. It gives valuable information on equipment, and program construction.

The Sunday-school worker with children is working with God. M. Carrie Hayward beautifully expresses the opportunity of the Christian child-culturist in the lines of this poem:

I dropped a seed in the soft, moist earth,
A seed so very small
That I asked, as I covered it out of sight,
Will it ever grow at all?
But I waited and watched from day to day,
And tended the spot with care;

For I knew if it grew, it would yield a plant
  Of beauty sweet and rare.
Sunshine and shadow lent their aid,
  And the night dews softly fell,
Till at last appeared a tiny blade,
  And I whispered, "All is well."
Oh, I watched it grow with a tender pride,
  And my heart was glad indeed,
That such beauty fair, such fragrance rare,
  Could spring from one small, brown seed.

I dropped a thought in the heart of a child,
  Just a simple thought and true;
As the little one went on its gladsome way,
  The thought was lost to view.
Yet I watched for growth from day to day,
  For I knew that some germ was there;
And I prayed that God's Spirit might woo it forth
  Into life and beauty rare.
My prayer was heard, and I saw that thought
  Into lovely action spring;
And my glad heart thrilled with a deeper joy
  Than nature's blooms could bring.
Day by day it grew, till a beauty rare
  In that bright young life it wrought;
And other lives were helped and cheered
  By the fruit of that one pure thought.

For All Superintendents' Associates

For Union Sunday schools, the American Sunday-School Union has prepared a series of very suggestive helps called "Best Ways Booklets," one for each department in the Sunday school, as follows:

No. 1. *The Cradle Roll Department,* by Mrs. Emelie F. Kearney
No. 2. *The Beginners' Department,* by Mrs. Elizabeth M. Finn
No. 3. *The Primary Department,* by Mrs. Florence Sears Ware

No. 4. *The Junior Department,* by Martha E. Robinson
No. 5. *The Intermediate Boy,* by Harry Edwards Bartow
No. 6. *The Intermediate Girl,* by Mrs. Leora M. Blanchard
No. 7. *The Young People,* by Rev. Edward H. Bonsall, Jr.
No. 8. *The Adult Department,* by Rev. J. Elmer Russell
No. 9. *The Home Department,* by Dr. McLeod M. Pearce
No. 10. *Special Days,* by Lee McCrae
No. 11. *Training Workers,* by Dr. James McConaughy
No. 12. *Working With Other Schools,* by George J. Henderson

These offer practical, well-tested methods by experienced leaders, and are of special value to workers in smaller Sunday schools, although they contain plans suited to other schools.

The International Council of Religious Education, 5 S. Wabash Avenue, Chicago, has bulletins on standards for the different departments, also leaflets which can be secured through offices of State Councils of Religious Education, or by sending direct to the International office.

Additional reading references, and study courses, are listed in Appendix A.

CHAPTER QUESTIONS

Memory tests.—1. Who are the superintendent's associates? By what names called? 2. How does this chapter propose to help these associates? 3. Give the adult supervisor's ten personal qualifications. His aims. 4. Give ten personal qualifications of a young people's supervisor. His duties. 5. Describe briefly the qualifications and responsibilities of a supervisor of children's work in the Sunday school. 6. What booklets will help these supervisors to make good in the Sunday school?

Discussion topics.—1. Why should more attention be given to work with adults in the Sunday school? 2. Describe in your own way the person best suited to head up *(a)* adult Sunday-school work, *(b)* young people's work, *(c)* children's work.

CHAPTER XII

THE SECRETARY AND ASSOCIATES

The smaller Sunday school should have the most competent man or woman available for the important work of keeping its records. The size of the school may not measure the significance of records. Some schools we know seem to have a record for running without records. However, the Sunday school that takes its business seriously, as it ought, must make, keep, and use records. The secretary of records can be permitted to belittle his task into a trifling one. His year of service may be made up of trifles, but his responsibility is no trifle. The pastor and superintendent can magnify the office by making demands upon it. And they will, if they have any vision at all of the many doors which Sunday-school records open to them.

In the matter of records, the larger school needs a number of officers, but the smaller school should have one, extra well suited for the work, and he (or she) should be allowed to choose his associates. This privilege should be granted so that he can organize and direct a system, selecting and training those who will share the responsibility with him. In the small school, one person can take unto himself (herself) the round of duties, making sure that every phase of the work is cared for.

The Secretary's Associates

In the smaller school, for which this manual is prepared, the secretary of records will probably need, or at least can

use, the following associates: (1) the membership associate, (2) the financial associate, (3) the literature associate, and (4) the publicity associate. Their duties and privileges will be considered later.

The Secretary's Personal Fitness

The secretary should be one who is accurate and honest in the use of statistics, who is neat and quick in keeping records, courteous, obliging in making available the records kept. The best secretary is one with a vision of how valuable records can be made in the work of the Kingdom.

The person that makes the best Sunday-school secretary of records ordinarily is one who through the days of the week works as a bookkeeper, bank or store clerk, or in some other clerical position which requires the actual handling of figures in the keeping of records. Even such a one needs training in the technique of Sunday-school records. A bright young public-school teacher, or young business man, will take the necessary training and will make good. Such training can be obtained by (1) reading books and articles about Sunday-school records, (2) by conference with successful secretaries in other Sunday schools, and (3) by going to institutes and conventions where such matters are discussed. Two chapters on secretarial leadership in the writer's book, *Church School Leadership,* will be helpful. Here and there a chapter or a paragraph in other books of church-school administration will offer suggestions. While *The Sunday School Secretary,* by Ralph N. McEntire, was written by the secretary of a very large Sunday school, and for secretaries of such schools, it has on almost every page ideas that would stimulate and make more efficient the secretary of records in the smaller schools. The publishers of this book, *The Smaller Sunday School Makes Good,* will be glad to furnish, on request, further

information as to the secretary's training and the tools he needs to make good.

The Secretary's Equipment

The secretary of a Union school should secure a supplies catalogue of the American Sunday-School Union, which will give lists, descriptions, and prices of books, cards, cabinets, and other devices needed by the Sunday-school secretary. Denominational Sunday-school secretaries can likewise secure from their Sunday-school publishing houses catalogues illustrating the secretary's supplies.

For most smaller Sunday schools record books of some kind are used. It is our judgment that even in these schools card-index records are better, because "dead records" can be thrown away.

Every Sunday-school secretary should have a desk, or table with drawers, where records can be kept. One box, or drawer file, would care for cards in smaller schools, and could be enlarged as needed. The cards best suited are 4 x 6 inches in size; even larger ones may be preferable, also cards that can be used on both sides. Smaller ones do not give room for the recording of facts easily. The following facts should be provided for: (1) name, (2) home address (if older, also business address), (3) parents' name and address, (4) phones (home and business), (5) date of enrollment, (6) class in which enrolled, (7) teacher's name and address, (8) date of birthday, (9) date of promotion, (10) new teacher's name and address (several lines on card should be allowed for items nine and ten), (11) class record (see description later) by the month. (12) Membership discontinued: (a) date, (b) why discontinued. (c) If in Sunday school elsewhere, where? (13) Became teacher or officer: (a) date, (b) what? (c) where? (14) Attendance record (on separate cards). The simple at-

tendance record cards, if used, should be kept in envelopes. Each dated card can be punched or checked, or put in absentee side of envelope by the teacher, so the secretary can easily record same. Many of the items above can be kept on a card of larger size.

There will be needed a good book or file of cards for keeping the records of money received and disbursed. Book or cards for literature-supply records. Library record cards, and an entry book are needed. It is well to get a catalogue and samples and give careful consideration, for much is involved after a system is once installed. Seek conference and advice.

The so-called six-point pupil-record system is proving to be the best yet introduced. Of course, no system works itself. Teachers must coöperate. For each pupil there is a card on which he is marked every Sunday by the teacher before her envelope of such cards is turned into the departmental or school secretary. The perfect score is on a one hundred per cent basis, each point worth so much. Usually the six points graded are:

SIX-POINT PUPIL RECORD

POINT	GRADE	RATING
One	Attendance	scored at 20%
Two	On time	scored at 10%
Three	Bible brought	scored at 10%
Four	Offering brought	scored at 10%
Five	Lesson prepared	scored at 30%
Six	Attendance at church	scored at 20%

The rating or percentage given to each of the six points varies as used by different schools. The above is typical and is offered merely as a suggestion. It will be noted that the two principal items are the facts that, he is present, with a studied lesson; and on these two points he secures

fifty per cent. Church attendance may be counted for previous or present Sunday, depending on the time when Sunday school meets. In a Union Sunday school where no preaching service accompanies it, and no church is within reach, the sixth point could be, "class deportment," or some other item. Percentages should be agreed upon by all teachers concerned before cards are printed, or ordered from a supply house.

A book of loose-leaf sheets should be provided for monthly, quarterly, and annual summaries, the same to be kept for permanent reference and publicly used when pastor or superintendent may think best.

An announcement board for the secretary's use should be provided by the school. A clever local carpenter can make one, if given directions by the secretary. Supply houses have these at reasonable prices. Attendance and offering records can be placed on this board. They need not be read. That time may be saved for more important matters.

The whole question of welcome cards, absentee cards, and birthday cards depends upon what the school decides about these. Attractive ones can be secured in such quantities as the size of school warrants.

A word of caution perhaps is needed to newly elected secretaries concerning records. A new secretary may and should have new ideas. He will, however, be wise to think things through carefully before suggesting a change in record system. Much expense may be involved. People have been accustomed to the "old order." Tactfully, new methods can be introduced where there is need.

It is plainly to be seen that when once a Sunday school has secured an efficient secretary who has set up an adequate system he should be reëlected and continued from year to year. He, like all the other officers, should be subject to the will of the Sunday school at the annual election. A good secretary, like a good superintendent, or any other of-

ficer, can be reëlected year by year. The one who is not making good can have a successor who will be given a chance to succeed.

The Secretary's Relationships and Duties

Next to the superintendent the secretary has more points of contact, and influential ones, with the local Sunday-school forces than anyone else. The secretary can be a mere figurehead, or he can use figures to figure out some wonderfully interesting human values, transmuting them into spiritual assets for the church and community. Briefly, some of his privileges, because of relationships, are noted here:

With the school as a whole. Here lies his principal service. He will be the painstaking compiler of live statistics to stimulate healthy growth of the school. Through friendly comparisons, sane competitions, clever use of ordinarily dry facts, he can put "juice," thrills, and "pep" with permanent power into the general life of the school. He can do this by use of a good service board, posters on a bulletin board, and by frequent catchy, snappy announcements.

With other officers and teachers. He will assist the superintendent in sending out calls for workers' meetings, absentee, and other form cards. He will direct his associates into the most fruitful service of which each is capable. He should furnish the superintendent and the pastor with duplicate sets of enrollment cards. Many items on these, besides mere names and addresses, would prove of practical value to these executives. They would also appreciate duplicates of monthly, quarterly, and annual summaries to indicate the condition of the school. The secretary will be ready to assist any officer of the school needing him. Especially will he strive to make the teachers'

work helpful and happy. To this end he will not disturb the teacher during the teaching period, nor allow any of his associates to do so. Some member of the class sitting at the end of the row could have class book, or envelope of records, ready to be handed to him, or one of his helpers. Where classes have separate rooms a small receptacle can be placed in the wall, in which all supplies for the classes, or records, can be placed.

With pupils. The secretary has not so much direct contact, except in a friendly way, as he has indirect, through the teachers, who are responsible for preparing pupil records and turning them over to him. Through his associates, however, he has a number of vital connections. The secretary himself should thoroughly explain the six-point card system to new teachers, unless there is a departmental or divisional supervisor who does this, all in the interest of pupil welfare. The secretary will count it a privilege to fellowship with pupils as well as teachers in that sociability spirit that creates a winsome school atmosphere.

With the homes. By consulting his records, especially enrollment cards, the secretary sees where he can coöperate with the homes and in turn encourage them to coöperate with the teachers and other Sunday-school workers. He sends announcements through messengers, or by post, to the homes to interest parents in special days and events observed by the school. Sometimes when a new pupil is enrolled, the secretary can get his pleasant connection with parents by speaking the word of appreciation, or by sending it by mail. All these seemingly small things count.

With the church as a whole. Although he is secretary of the Sunday school, he can, on invitation of the pastor, put him next to new families; he can also make public before the church such school facts as are of general interest, by an occasional pulpit word, if the pastor so desires, or by posters on bulletin boards. He can best serve the

church as a whole by helping the pastor and other church officers know the whole church and its whole constituency. This surely is worth-while service for any Sunday-school officer.

With his associates. These he will select in conference with the superintendent and the pastor. It is wise for him to go on a still hunt among the promising young people. Often he will find one who is backward about attempting to teach, but who will be willing to grow into a good secretary's helper. His relationship with the associates should, at all times, be kind, courteous, and cordial. They are his hands and feet to get the job of records put over. Any article in a journal he may come across that will be helpful should be passed on to that particular associate whom it will benefit most.

The Membership Associate

The secretary's associate on membership will, under his direction, be charged with: (1) enrollment cards, on which entry is made when new pupil arrives; supply houses have suggestions for the form to be used; (2) classification records, either placed on enrollment card, or kept separately, showing just where a pupil is in the school from year to year; (3) attendance records of the pupils; it is best to have an envelope of such cards for each teacher; the best cards are the ones that are dated or numbered for each Sunday in the quarter, these the teachers can quickly punch or check, and then turn over to the membership associate; (4) promotion records often used in connection with classification cards; these show the dates pupils are graduated from one class or department to another; new names also should be recorded; (5) birthday records, kept either on enrollment cards, or on separate cards, so that notes may be made; (6) sympathy cards carrying messages

to pupils when sick, or when accident or other misfortune overtakes them or members of their families.

The Financial Associate

This officer, in many Sunday schools, is called treasurer. No Sunday school, however small, should elect one person who serves both as secretary and treasurer. A separate officer is needed to keep a check on moneys received and paid out. It is a good rule to follow that no moneys ever be paid out by the financial associate except the check be countersigned by the superintendent. In many Sunday schools connected with churches, there is only one treasurer for both school and church, and in that event the moneys are turned over to him and only records are kept. If the church has the duplex envelope system of making offerings, the church's Sunday school should also use the same system, the church underwriting the whole Sunday-school budget. This is, in the judgment of the writer, the best plan, for the whole church then feels a responsibility for the religious education of all its folks, young and old. The blanks for records depend upon which system is the one in operation. The financial associate with vision gets literature on stewardship and uses it to help grow a generation of Sunday-school boys and girls beneficently minded. The best time to receive offerings is at the worship period, using individual duplex envelopes, and making the offering like the regular church offering, a real part of worship. Take no offerings during the teaching period.

The Literature Associate

The secretary should see that a dependable helper is put in charge of the Sunday-school supplies: (1) lesson materials for pupils and teachers; (2) illustrated papers and

magazines; (3) Bibles; (4) hymn books; (5) Sunday-school library, if there be such; (6) Sunday-school workers' library; (7) reading lists to be posted; and all such supplies used in the Sunday school.

Cards and books for records will be needed. The secretary must not allow lesson or periodical supplies to be distributed direct to pupils, but always given to teachers, and never given even to teachers until after the lesson is over. Some schools go so far as to distribute papers at the close of the entire session. *Distribute no literature during the teaching period.*

The Publicity Associate

The secretary can, through a bright young man or woman, mature and discreet, present wide-awake facts of the Sunday school to the church and to the community. By bulletin boards inside and outside the building, posters, canvas streamers, special printing, through letters, and through the daily or weekly press in city or county newspapers, much interest in the school can be secured.

In permanent form, a journal or diary of important Sunday-school events should be kept. Valuable historical data concerning the school can be preserved through the years.

The Secretary's Reward

It will be seen that even the few hints offered above concerning the Sunday-school secretary and his associates make the whole business of keeping the Sunday-school records stand out as an important and rewarding piece of Christian service. The conscientious Sunday-school secretary can be a real and faithful servant of Jesus Christ, rendering valuable aid in advancing His kingdom.

CHAPTER QUESTIONS

Memory tests.—1. Why should there be a secretary of records? What should be his qualifications? What his equipment? 2. What four associates does the secretary of records need? 3. Describe the six-point pupil-marking system. 4. State in a sentence or two the secretary's relationship *(a)* With officers and teachers, *(b)* With pupils, *(c)* With the homes. What are the duties of the membership associate? 6. Describe the work of the financial associate. 7. Of what six things does the literature associate have charge?

Discussion topics.—1. How can the secretary of records, and his associates best help the pastor? 2. How can Sunday-school superintendents magnify the work of the secretary of records? 3. For use in the Sunday school, which are better, record cards, or record books? 4. State the advantages and disadvantages of the six-point marking system.

CHAPTER XIII

THE MUSIC LEADER AND ASSOCIATES

What a dreary old world this would be without music! Who would want to live in it? The song of the bird, the vocal triumph of the human throat, the harmonies of the musical instruments as far back as the memory of man runneth—who would dare guess what this terrestrial ball would have been without them? In all races, from the most primitive to the most prim, through all time, in every land, song has been the marvelous messenger of the souls of men—man to man, man to God, and God to human kind. God sent His Son into Bethlehem's manger on the lips of angelic song.

It is little wonder that the Christian religion has made much of song. Most religions do. In Japan, we are told, Buddhists are singing to the tune of "Jesus Loves Me, This I Know," a song called "Buddha Loves Me, This I Know." A songless religion is a powerless religion. The religious pioneers of America literally sang themselves into the heart of the new nation. Paul and Silas are not the only ones who have sung themselves out of prisons of peril into paths of peace and freedom. Soul songs move on ether waves to earth's remotest bound, and never die. We recall Longfellow's beautiful poem, "The Arrow and the Song," which closes with:

> And that song, from beginning to end,
> I found again in the heart of a friend.

The Significance of Songs in the Sunday School

It is well for a Sunday school to carefully consider what a ministry it has through music. But who can measure the significance of song? Many an American boy in the trenches in France was comforted and inspired by songs learned as a lad in some small Sunday school back home. More than one instance is known of a boy held to the path of virtue by the song hid away in his heart during the days of his Sunday-school attendance. Only a brief consideration can be given here to the values of music and songs.

Hymns often are *a call to worship,* lifting the heart Godward:

"When morning gilds the skies,
My heart awaking cries:
May Jesus Christ be praised."

Hymns serve as a channel for the *spirit of reverence:* "Oh Worship the King;" "Come, Thou Almighty King;" "Holy, Holy, Holy!" "Silent Night, Holy Night!" And as the curtains of night begin to lower, who can forget:

"Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide."

Or another beautiful eventide hymn:

"Now the day is over,
Night is drawing nigh,
Shadows of the evening
Steal across the sky."

with its prophetic prayer for the new day:

"When the morning wakens,
Then may I arise,
Pure and fresh and sinless
In thy holy eyes."

Sacred songs *sanctify and unify thinking:* "O Master, Let Me Walk With Thee," "Joy to the World," "When I Survey," "Give of Your Best to the Master."

They purify Christian fellowship: "Break Thou the Bread of Life," "Blest Be the Tie That Binds," "God Be With You," "Beautiful River," "How Firm a Foundation," "Love Divine," "Near the Cross," "Come, We That Love the Lord."

They put high and holy ambitions in the human heart: "Higher Ground," "More Like the Master," "There Is a Green Hill Far Away," "Come, Holy Spirit," "Holy Ghost, With Light Divine," "More About Jesus," "Saviour, More Than Life to Me."

They conserve religious ecstasies: "Praise Him, Praise Him!" "Oh, Could I Speak," "Oh, Happy Day," "A Child of the King," "All Hail the Power"; "All Hail, Immanuel," "Majestic Sweetness," "Glorious Things," "Oh, for a Thousand Tongues"; "Sunshine in the Soul."

They comfort the sorrowing: "Rock of Ages," "O Love That Will Not Let Me Go," "When Love Shines In," "Lead, Kindly Light," "He Leadeth Me," "Nearer, My God, to Thee," "Just When I Need Him Most," "All the Way My Saviour Leads Me."

They voice the gratitude of old and young: "We Praise Thee, O God," "Count Your Blessings."

They express the consecrated life purpose: "Take My Life and Let It Be," "Have Thine Own Way, Lord," "Is Your Life a Channel of Blessing?" "Jesus, I My Cross Have Taken," "More Love to Thee," "My Jesus, I Love Thee," "My Life, My Love I Give to Thee," "Saviour, Thy Dying Love," "When We Walk With the Lord," "I Am Thine, O Lord," "I Gave My Life for Thee."

They encourage the despondent: "Jesus, Lover of My Soul," "All the Way My Saviour Leads Me," "Trust and Obey," "Fade, Fade, Each Earthly Joy," "Sun of My

Soul," "Saviour, Like a Shepherd Lead Us," "God Will Take Care of You," "Come, Ye Disconsolate," "O Love That Will Not Let Me Go," "Let the Sunshine In."

They sustain and supplement the prayer life: "Sweet Hour of Prayer," "'Tis the Blessed Hour of Prayer," "I Must Tell Jesus," "That Sweet Story of Old," "I've Had a Talk With Jesus," "Pass Me Not."

They give victory over temptation and nerve for the conflicts of life: "I Will Guide Thee," "Yield Not to Temptation," "Guide Me," "Awake, My Soul," "My Soul Be On Thy Guard," "A Mighty Fortress," "Onward, Christian Soldiers," "The Son of God Goes Forth to War," "He Is Able To Deliver Thee," "Jesus, Saviour, Pilot Me," "Only Trust Him."

They accelerate faith and hope: "Blessed Assurance," "Let the Lower Lights Be Burning," "My Faith Looks Up to Thee," "When We Walk With the Lord," "Standing on the Promises," "My Hope Is Built," "Christ the Lord Is Risen To-day," "Holy Spirit, Faithful Guide," "Tell Me the Old, Old Story," "'Tis So Sweet To Trust in Jesus."

They reinforce the spoken message of preacher and teacher by clinching the divine truth in sermon or lesson. The great invitation and consecration hymns of the church illustrate this.

They carry the evangelistic message to the unsaved: "Christ Receiveth," "Bring Them In," "Wonderful Words of Life," "I've a Message from the Lord," "Jesus Is Tenderly Calling," "Look and Live," "Just as I Am," "He Is Able To Deliver Thee," "The King's Business," "Let Jesus Come Into Your Heart," "Jesus Saves," "O Jesus, Thou Art Standing," "Jesus Calls Us," "There's a Wideness," "Jesus, I Come," "Let Him In."

They increase our love for the Bible and the Lord's Day: "Lamp of Our Feet," "O Day of Rest and Gladness," "Safely Through Another Week."

They inspire to service: "Help Somebody To-day," "To the Work," "Rescue the Perishing," "Work for the Night Is Coming," "Where Cross the Crowded Ways," "Somebody Did a Golden Deed," "O Master, Let Me Walk With Thee," "Jesus Bids Us Shine," "Two Little Hands."

They intensify Christian loyalties: "True-Hearted, Whole-Hearted," "More Love to Thee, O Christ," "A Call for Loyal Soldiers," "The Banner of the Cross," "From Over Hill and Plain," "Who Is on the Lord's Side," "O Jesus, I have Promised," "Am I a Soldier," "Crown Him," "Stand Up, Stand Up for Jesus."

They give peace and calm to the hearts of men in the face of personal peril: "When Peace Like a River," "O Love That Wilt Not Let Me Go," "Fade, Fade, Each Earthly Joy," "He Leadeth Me."

They enrich the Christian's heritage: "Faith of Our Fathers," "God of Our Fathers," "Dear Lord and Father of Mankind."

They sweeten the moments of meditation and high resolve: "Take Time to Be Holy," "Oh, for a Closer Walk," "I Would Be True," "Just As I Am, Young, Strong, and Free."

They make precious Christ's friendship: "What a Friend," "I've Found a Friend," "Saviour, Like a Shepherd Lead Us," "He Is So Precious," "Jesus Is All the World to Me," "Take the Name of Jesus."

They enthuse with love of country: "My Country, 'Tis of Thee," "Mine Eyes Have Seen," "O Beautiful for Spacious Skies," "O God, Our Help," "The Red, White, and Blue," "The Star-Spangled Banner," "God of Our Fathers."

They stir to missionary endeavor: "Fling Out the Banner," "From Greenland's Icy Mountains," "O Zion, Haste," "Hail to the Brightness," "We've a Story To Tell to the Nations," "The Morning Light Is Breaking," "Hark, Hark, My Soul!" "Jesus Shall Reign," "Send the Light," "I Love

To Tell the Story," "Ye Christian Heralds," "Hark, the Herald Angels Sing!"

They bring solace to the aged and the dying: "Asleep in Jesus," "Safe in the Arms," "My Saviour, First of All," "Jesus, Lover of My Soul," "Abide With Me," "The Nearer the Sweeter."

What Hymns Should Be Selected?

It is plain from the foregoing that some of the following kinds of hymns should be used in Sunday schools. There should be variety from Sunday to Sunday in the hymns used. Every page in a good hymn book was printed to be used. The above named hymns are only hints at the many that have become the heritage of the Church.

Use hymns that: (1) lift the heart in worship; (2) put reverence into the soul; (3) sanctify thinking; (4) increase the joy of fellowship in Christ; (5) stir up the joy of our salvation; (6) comfort those in sorrow; (7) express sincere gratitude to God; (8) crystallize life purposes; (9) bring courage; (10) nurture prayer life; (11) put temptations to flight; (12) increase faith and expectancy; (13) lead to repentance for sin; (14) bring submission to God's will; (15) increase love for God's house, God's day, God's Book, and God's Son; (16) stir to service near and far in the name and for the sake of Christ.

Need of a Music Leader

The Sunday school that has any vision at all of its fruitful ministry to its own members and to the community will search out from available people the very best leader; one who will get out of the songs used some of the worth-while values above referred to.

The director (leader) of music adds to, or subtracts from, the school spirit so markedly that great care should be given to his

selection. He (she) should be a devout Christian, full of life, but reverent and spiritual-minded. He should be a genuine lover of children and young people. If possible, he should be such a sensible optimist that as soon as he gets on his feet, his genial presence will start an epidemic of good cheer. No school should ever let a gloom-begetter stand before it. A Christian that lets his goodness pain-streak his face is about as welcome as a raincloud on the day of the picnic. The director of music, if he is a musician at all, possesses a sensitive ear, and a more sensitive soul. Therefore, he must be patient; if he loses his temper, he loses his influence. If he ever comes to the place where his brain begins to tune into the broadcasting stations of Mrs. Caudle and Old Scrooge, he better resign. The director need not be an expert singer himself. Very often an exceptional soloist is a poor director. He must know music, and how to get others to sing, and to worship in what they sing and in how they sing.*

The leader of music should have the backing of the pastor and the superintendent. He should keep in close and harmonious relationships with these Sunday-school workers, and all others. He should be a member of the Worship Committee, and coöperate heartily with it. In some smaller schools he may be asked by the superintendent to be the leader of the worship service of the school.

The Leader's Associates

The music leader should have as his associates: (1) a good pianist or organist, one who can help him throughout all his leadership; who is accurate in playing, prompt and regular in attendance; a real interpreter of spiritual values in songs; not a performer, focusing attention on self; but a worshiper, through the instrument; (2) an assistant pianist to serve as a substitute, either to relieve the pianist of too heavy a schedule, or to serve in the absence of the pianist; (3) an orchestra leader, if the Sunday school has an orchestra, and every Sunday school should have, if talent is

* From *Church-School Leadership,* by W. Edward Raffety.

available; if the music leader starts soon enough, he can grow his musicians; (4) the Sunday-school leader of music may desire (a) a chorus or (b) boys' choir, or (c) a children's choir, as his helpers, and he himself may need and use a chorus director as an associate; (5) in a way the leader considers the three associate superintendents of the Sunday school also as his associates in music; at least, he must confer constantly with the supervisor of children, the supervisor of young people, and the supervisor of adults; in turn, they will welcome his suggestions as a musical specialist; they will help him to select and use music suited to the age groups of the school.

These associates, with the leader, will sympathetically strive to make the Sunday-school music the very best. The music leader should be given the privilege of choosing all his associates except the age-group supervisors.

Some Things a Music Leader Can Do

The Sunday-school's leader of music will do some of the following things: (1) Help the school to get the best possible Sunday-school song book; (2) keep the music features of the worship service worshipful and reverent throughout, counseling all participants on this point; (3) teach and interpret new songs; (4) be on the lookout for developing talent among the children and the young people; (5) make much of the school festival days—Christmas, Easter, Children's Day, patriotic days, and other events—the success of which depends so much upon the music rendered; (6) keep himself in good physical, mental, and spiritual condition, for his exacting service on Sunday; he will thus exert a greater influence, and be able to give a good account of his stewardship; (7) in brief, he has an honorable and highly useful position in the Sunday school, where common sense, worthy ideals, and a passionate de-

votion to his duty will make him a meritorious ranking officer. Joseph Fort Newton, in his recent book, *The Truth and the Life,* quotes these words, with which we close this chapter:

In the still air the music lies unheard;
In the rough marble the beauty lies unseen;
To make the music and the beauty needs
A Master's touch, a Sculptor's chisel keen.

Great Sculptor! hew and polish us, nor let
Hidden and lost Thy form within us lie;
Great Master! touch us with Thy skillful hand,
Let not the music that is in us die.

CHAPTER QUESTIONS

Memory tests.—1. Describe briefly the ministry of music. 2. What is the significance of songs in the Sunday school? 3. Why does a Sunday school need a music leader? What can he do? 4. Who are the music leader's five associates?

Discussion topics.—1. Why is the ministry of music in the Sunday school so important? 2. Which songs have helped you most? 3. Why should hymns used in Sunday school be selected with care? 4. Give the advantages to a Sunday school of having a good orchestra. 5. Give your own description of an ideal music-leader.

PART III

TEACHERS THAT MAKE GOOD

CHAPTER XIV

MAKING THE TEACHERS THAT MAKE GOOD

The "old saw" that teachers are born, not made, is about as far from the full truth as to say the same of doctors, lawyers, ministers, farmers, mechanics, and merchants. The atom of truth in the statement is that there seems to be an hereditary or instinctive twist toward the chosen business or profession, which makes training in it easier. Perhaps the born teacher responds more readily to the joy of teaching than one who must overcome disinclination or other difficulties. The teachers that really make good in public school or Sunday school must be made through well-known processes of training. After all, is there any such thing as a born teacher? Yes; if we mean one who is born *to be* made a teacher, and who is willing to pay the price of training.

Ella Wheeler Wilcox lifts a high and holy challenge to every Sunday-school teacher in the land:

> There is no chance, no destiny, no fate
> Can circumvent, or hinder, or control
> The firm resolve of a determined soul.
> Gifts count for little; will, alone, is great.
> No man can place a limit on thy strength;
> All heights are thine, if thou wilt but believe
> In thy Creator and thyself. At length
> Some feet must tread all heights now unattained.
> Why not thine own? Press on. Achieve!

Spiritual Malpractice

Society protects its *land* from the ravishes of unskilled tenants; it insists that justice be not thwarted by untrained jurists; it guards the bodies of its citizenship from the untrained "quack"; it excludes the charlatan from the schoolroom that the *minds* of our children may not be maimed and crippled by an unskilled workman; but the souls of children have been left unprotected from malpractice at the hands of well-meaning, but untrained workers in the field of religious education.

It is strange that the last resource which society has attempted to conserve is the spiritual life of children. It is just now beginning to dawn upon Christian people that there is such a thing as *spiritual malpractice,* and that the pious, well-meaning church-school teacher may ignorantly pull up by the roots and destroy the very elements which enable the soul to bring forth the fruits of the Spirit. . . .

We give all honor to the faithful men and women of the past who gave of their best to the cause they loved more than life itself; but a new day has come, and new demands must be made of those who serve in the Lord's House. To sincerity, devotion, noble Christian character, we must add that technical skill which comes from instruction and training. —*Walter S. Athearn.*

Enriched Personality, Plus

Isn't it strange that good people in a community who get "fightin' mad" about an incompetent public-school teacher, or an inadequate textbook, will supinely sit by with never a question about the competency of the teacher or suitability of the lesson materials which their children have at the Sunday school.

If it is important that those who teach our children the "3 R's" be trained and certificated by their counties or states, of how much more importance is it that those who teach the "4th R," *religion,* be skilled in the use of best materials and methods. Surely religious education is essential to the full rounding out of character. The school that meets on Sunday is, or should be, a *school* in the best sense, and, being a school which deals with the spiritual

verities of life, should guarantee to its pupils, in simple justice, trained workmen "that needeth not to be ashamed." The fact that weekday teachers are paid and Sunday-school teachers are not does not change the other fact, that the very nature of the Sunday-school task may well call for even a higher grade of intelligence and teaching ability. Because in front of the word "school" we place such sacred names as "Sunday," "Sabbath," "Bible," "Church," does not for one moment mean that a special providence will make it unnecessary for the teachers to be prepared. Rather let such prefixes lift us to the higher reaches of obligation to make good. Granted that a Sunday-school teacher may have three things: (1) Christian life and experience, (2) native ability, and (3) education in the "3 R's," there must also be education in the "4th R," with training to make it effective in the lives of others. Then, too, that Christian life and experience must be made intelligent and vital; that native ability must be conserved, developed, and channeled; that knowledge of the "3 R's" must be captured and made the willing and efficient servant of religion.

What Is Teaching?

Most of all, Sunday-school teaching is a *sharing* of religious knowledge and experience, the mature person with the immature, the older with the younger, in close and happy fellowship. In the fullest, finest sense, to make our Sunday schools more educational is to make possible better spiritual results. The Heavenly Father has His purpose set for every human life. The Sunday-school teacher who makes good is the one who somehow discovers God's purpose for her individual pupils, and then moves quietly, prayerfully, skillfully into the inner circle of their lives, there exposing them to the eternal truths of God that transform and Christianize all human motives, attitudes, habits,

and ideals into His likeness. John Ruskin long ago gave his conception of education, which may help us who are interested in religious education:

> Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic into roguery, and their literature into lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, and difficult work, to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by *example.*

Essentials in the Teacher That Makes Good

There are three essentials for the teacher that makes good. The teacher must *know, observe, do.* He must tune in on Station K O D and stay tuned in.

Tuning in, he learns that a teacher must know: (1) The *nature and needs of the pupils served,* in their several stages of growth and development; he must know their general and specific characteristics and their normal experiences. See Chapter One and the chart on page 32 of Chapter Two. (2) The *materials of instruction,* the Bible, its content, message, geography, etc.; Christian truth in pictures, music, biography, story, and other life-influencing sources. (3) *Principles and methods of instruction* to make the lesson live by making the content-material contagious in character transformation. (4) The Sunday school, as an organization where fellowships are formed and group worship made possible, should be well understood by the teacher in order that he may appreciate its great objectives and its far-reaching influences as an institution. Tritely told, he must know *whom, what, how,* and *where* he teaches.

Tuning in again, the teacher learns that mere knowledge acquirement, even of the Bible, is not in itself training; he must observe keenly the good teaching of public-school

teachers having the same age pupils as his own. Visits to other Sunday schools for the observance of class work known to be good, will give added zest to his own tasks. His own theory and practice will be checked up by watching a fellow-teacher. Unconsciously he will absorb much of the spirit and method of one whose high-grade work commends itself to him.

Tuning in again, K O D reminds him that he must "learn to do by doing"; that practice tends to perfect one in teaching, provided the teacher profits by accurate knowledge, sound theory, and wide observation. A farmer's son may go to an agricultural college, as many do in these days, and learn all the theory given there about corn and corn-growing, but he will best know how to grow corn by *growing corn.* His knowledge of good seed corn, the chemistry of soils, the climatic necessities for good corn-growing are all his working capital. Of course, the college gives him all of the three necessary to make him a good corn-grower, viz.: knowledge, observation, and actual practice in planting and cultivating corn. The public-school teacher, trained in normal schools and university departments of education, studies, observes, and teaches under supervision. So must the teacher in the Sunday school, in a simpler but no less real scheme of training, come to the place where he can make good.

Where Teachers Are Made

Any teacher anywhere that wants to secure the foundational knowledge above referred to *can secure it somewhere.* The lone teacher in a Western dugout, sod house, miner's, rancher's, or lumberman's cabin can enter into the joy of more efficient teaching. A correspondence course can be taken if one yearning teacher wants to enroll as a pupil. Many denominations conduct such "classes of one." If the teacher whose eye falls on this sentence is connected

with a Union Sunday school, and absolutely no other teacher can be persuaded to join the pursuit of better preparation, let that one ambitious teacher write to the American Sunday-School Union, 1816 Chestnut Street, Philadelphia, and a quick and satisfactory reply will follow. See Appendix C. This same information will be of equal value where a class in a Union school is formed.

The following places indicate the variety of opportunities now open to those desirous of better training for Sunday-school work and the broader fields of religious education: (1) *Classes in a local Sunday school* which meet at the regular Sunday-school hour, composed of mature, older young people who, as prospective teachers, take a training course rather than the usual set of lessons; (2) *classes in local Sunday school* which meet between Sundays, composed of present teachers and others who desire to improve themselves and get ready for service; (3) a *community class* where teachers from a few, or several, Sunday schools come together to take the same training course; (4) a *community training school* with several courses offered, some general, others specialized; (5) *workers' conferences,* weekly or monthly, more or less formal, with or without textbooks, either for a local school, or for the workers in the schools of the community; (6) *intensive school of methods,* or institute, put on by a local school, or by groups of schools, in which, during a week or two weeks, afternoon and evening classes are held, offering a variety of courses; (7) *summer training school, or assembly,* held for ten days or two weeks, sometimes for a longer period, with classes usually held in the mornings; with recreation features for the afternoons, and inspirational addresses at night. *The International Journal of Religious Education,* in a recent number, listed more than five hundred of these schools—and will doubtless do the same in other years; (8) *camp conferences;* in reality, when well organized, these

are training schools, usually for older boys and older girls —sixteen to twenty-one years of age; (9) *conventions,* with conference or class periods; in recent years programs for Sunday-school conventions have been made up largely of conference and lecture periods, with the general inspirational features kept within smaller limits; they are thus becoming more and more short-term training schools; (10) *Bible institutes and missionary training schools* in which courses for Sunday-school workers are offered as an important part of equipment as a missionary, pastor's assistant, and related professions; (11) *colleges,* with departments of religious education; (12) *universities,* with departments or schools of religion; (13) *theological seminaries,* emphasizing Sunday-school work and other phases of religious education; (14) *professional schools* of religious education, sometimes geared into a seminary, or university, where graduate work can be done.

Thus it can be seen that every Sunday-school worker, no matter how far his ambition may carry him, can, in these days, get training on the various levels of ability, and for voluntary or professional service. The courses will vary all the way from the simple one-book, elementary course, to the full Standard Training Course, or on to the advanced and graduate courses of the highly specialized fields. For the International Standard Courses, see Appendix D.

The Process of Making Teachers Through a Local Class

Steps in the process in most smaller Sunday schools would be about as follows:

(1) A few teachers feel the need of training, or the pastor or superintendent first realizes the need; (2) These interested workers get together and arrange for a leader of the class; perhaps the selection-draft will be used and the mem-

bers will ask pastor or some qualified public-school teacher to become the leader; (3) then other members may be gathered about the original group, as a nucleus, again by the selective draft; *i.e.*, deliberately choosing other teachers, officers, and prospective workers who give promise of usefulness to the school.

(4) Then decide on the course, name, textbook, and general requirements (if a Union school, for suggestions, see Appendix C, if any other, see Appendix D); by all means, there should be the long look ahead, so subjects can be taken in proper sequence, thus avoiding the dissipation of interest due to too difficult or too premature subjects; for Union schools, the American Sunday-School Union course is highly recommended as a beginning; it gives in easily understood, short, stimulating lessons the immediate help needed. The completion of the practical set of lessons will put courage and ambition into the heart of many a worker in the smaller schools.

(5) Decide on the place and time of meeting; once each week, for at least ten or twelve weeks, is suggested; monthly meetings are too far apart and interest wanes; in some rural communities, the winter period is best, and advantage may come from meeting several nights a week for a shorter period rather than by continuing the course over ten weeks or more; evangelistic campaigns with meetings every night are not unusual; why not an intensive teacher-training campaign? The best place for a Union class often is at the schoolhouse where desks and blackboards are available; private homes are also satisfactory, provided the class does not shift into a sociable and really lose its purpose.

(6) Start with lesson one and stick it out to the end; (7) prepare carefully for each lesson and joyfully enter into its meaning; (8) urge each member of the class to get right down and dig and determine to finish every lesson, take

the examination, and get the certificate; it is better for half a dozen vitally interested workers to stay together to the end than to start a class of two dozen faint-hearted ones who fall by the wayside; the effect is often disastrous. Let the leader plainly, kindly say in the very beginning that the course will not be a series of Victrola or radio concerts, but a real class in the happy, helpful fellowship of learners.

(9) As the course proceeds, add to study frequent visits to other Sunday schools, if at all possible, for keen observation; (10) the members of the class already teaching in the Sunday school will have a chance to test the truths of their training lessons, and others can occasionally assist an experienced teacher; a note of warning is needed here, "prospectives" in the training class should not too often be drafted as substitute teachers, or they may get discouraged and quit.

(11) It is well, even in a small school, to have a few books for reference so that new enthusiasms may come from sources supplementing the textbook being followed; a small workers' library of five or ten books should be owned by each Sunday school as its training class begins; (12) the Sunday school itself should make much of its teachers; the Sunday after the annual election the officers and teachers should be installed with a simple, spiritual service; when between elections a single teacher is chosen, the Sunday-school superintendent, or pastor, should publicly dedicate such an one. All of this means much to present and prospective teachers in helping them to see the need of training and the joy and responsibility of Sunday-school teaching.

Personality of the Teacher That Makes Good

Having emphasized the training of teachers, let us not forget that "years of courses" will never make successful

teachers of some people. Before training, and through, and after it all, is the power of the teacher's personality. Frank H. Cheley, in a stirring little book called *Little Leads to Leadership,* lists qualities of a leader, in pairs, as twin graces, around the letters forming the word P-E-R-S-O-N-A-L-I-T-Y, as follows: "politeness and poise; education and efficiency; resourcefulness and reliability; service and sacrifice; optimism and objective; nerve and knowledge; achievement and action; loyalty and little things; ideas and initiative; thrift of time and thrift of money; *yourself.*" Quoting again from this booklet, see how the author sets a high resolve appropriate for every teacher in the smaller school.

The last thing before you go to sleep, say to yourself—What I'll do to-morrow will make to-day look pale; I'm going to be more polite and have better poise; I'm going to be alive to learn more and to become more efficient; I'm going to be more resourceful in dealing with my difficulties, and prove myself more reliable; I'm going to sacrifice something for someone else, and make my life to be of real service to somebody; I'm going to see the bright side of every situation, and keep my own objective more clearly in mind; I'm going to have a little more nerve to do the right, and hate the wrong; I'm going to *do* something about my hopes and my dreams; I'm going to achieve something to-morrow; I'm going to be more loyal to myself, to my friends, and to my ideals; I'm going to pay more attention to the little things; I'm going to have a little more get-up-and-go to me; I'm going to be on the lookout for good ideas and adopt them; I'm going to use my minutes to better advantage; and I'm going to stick to every hard job that comes until I "lick" it. In fact; I'm going to keep better track of myself than I ever have before. If I'm going to win, it's simply up to me.

Shakespeare put into the mouth of Hamlet what every Sunday-school worker should put into his own soul:

> This above all: to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

A poet of a lighter vein has given us this jolly jingle which carries its homely truth:

The Rose dreamed she was a Lily;
The Lily dreamed she was a Rose;
The Robin dreamed he was a sparrow;
What the Owl dreamed, nobody knows.

But they all woke up together
As happy as could be.
Said each one, "You're a lovely neighbor,
But I'm very glad *I'm me!*"

Many an adult Christian in the country, or in a village, often thinks, "If I were only living in the city with all its advantages, what a faithful and useful Sunday-school worker I would be." We once heard a city dweller say, "If I only lived out in the country where Sunday-school teachers are few and far between, I'd roll up my sleeves and go to work." No she wouldn't, for she is a D.-P.-O., a "duty-put-offer." Got any D.-P.-O.'s. around your Sunday school? Many such as she are content to take it out in talk, and shrivel their own souls by a lazy let-it-alone spirit. A wide-awake, industrious Chinaman once said concerning another Chinaman, an indifferent idler who had no ambition to work, or make anything out of himself, "He, forty-five minutes!" How many Sunday-school workers never bring themselves to a sixty-minute hour. They short-change themselves. They are their own big cheats—time stealers. They are self-highwaymen. Because they rob self, they rob others who could profit by the full investment of the best self; then, too, they are eternally unfair to God.

God has his biggest things in life
For the few who dare to stand the test;
God has his second choice

For those who will not have his best;
And some there are who never make the highest choice,
And when by trials pressed,

They shrink, they yield, they shun the cross,
And so they lose the best.
I want in this short life of mine
Just as much as may be pressed
Of service true to God and man,
So help me, Lord, to *be my BEST.—Anon.*

CHAPTER QUESTIONS

Memory tests.—1. What is meant by the expression "a born teacher"? 2. Why should Sunday-school teachers be trained? 3. What three things are taken for granted in each Sunday-school teacher? 4. Answer fully the question, "What is teaching?" 5. What are the three essentials for the teacher that makes good? 6. What four things must the teacher know? 7. Can anybody anywhere, who really wants to, take a course of training? 8. Mention some of the places where training courses may be pursued. 9. Will "years of courses" in themselves necessarily make teachers? What is needed?

Discussion topics.—1. Is there such a thing as a born teacher? Give reasons for your answer. 2. Judging from the educational money spent by states, which seems more valuable, hogs, horses, and cattle, or children? Do you know of any state educational institutions that have courses on child welfare? 3. A certain Sunday school posted a notice which in substance read, "After——(three years from date of posting notice) every teacher in our Sunday school must have a teacher-training diploma." What is your judgment about such a ruling? 4. If there is no teacher- or leadership-training class in your church or Sunday school, why not?

CHAPTER XV

TEACHERS THAT MAKE GOOD WITH ADULTS

Doubtless there are teachers in the Sunday school, in the Children's or Young People's Division, that ought to be influencing adult classes. And there are teachers of adult classes that would make excellent workers with young people or children. The conscientious teacher of adults wants to make good, and the following suggestions are hints on the highway to success.

In this chapter we do not differentiate adult classes for men from those for women, or even from those that are "mixed." The masculine pronoun is used for the teacher, but both men and women are in mind. The suggestions are not made with any particular sequence in view. It is hoped they will be of special help to workers in smaller schools.

The Adult Class teacher should be an optimist; should believe that the God of justice is a lover of men, and that every man, by the grace of God, can amount to something worth while. He should idealize folks; *i.e.,* magnify their virtues, minimize their faults.

He should know and love his Bible, his Lord, and his fellow-man.

The Adult Class teacher should be a thoroughgoing Christian, known up and down the town or community as honest, truthful, clean in thought, word, and deed, just in dealings, every inch a *man;* as a citizen and neighbor having a reputation worth one hundred cents on the dollar. He should be broad in his own interests, so as to be

vitally concerned with the wide range of interests of the members of his class.

He must put his class on his heart and keep it there every day, not through duty, or mere sentiment, but because he loves the members of his class and his work with them.

He should be a man who does not let the distinctions of wealth or ability among his class modify his attitudes either in or out of the class.

The teacher should know the home conditions of his class and, quietly, tactfully, in a brotherly way, in his teaching from time to time, say the thing needed to be most helpful.

Adults, naturally, carry responsibilities known and unknown to associates, which create problems. Thrice happy is the Adult Class teacher whose judgment and religion have so commended him to members of his class that they will seek his advice.

There are types of Adult Class teachers needed to fit the varying types of classes; e.g., (1) younger adults recently out of the Young People's Division of the school; (2) the middle-aged, full of vigor and achievement; (3) the older groups. Then, these three may divide again into classes for men and for women. Then, there is likely to be in almost any Sunday school a mixed class of somewhat aged folks still faithful to Sunday school.

The teacher of adults cannot expect rapid changes, as the worker with children and young people can; adult habits are fixed, prejudices set, duties more arduous, problems harder to solve.

The Adult Class teacher must use different methods of teaching than those with younger groups; he must use lecture, discussion, story-telling, and other attractive methods. As a teacher he should acquaint himself with the portions of Scripture best suited to the life situations of adults.

The teacher of most adult classes should make up his mind that many members of his class have during the week worked so hard that on Sunday they are dead tired, and that perhaps each night they have been too weary to study lessons, or to prepare assignments; he will, therefore, find that he must do most of the work on the Sunday-school lesson. However, when there are those capable and free to do so, he will plan the class period to use these to great advantage in lesson presentation.

Each teacher should begin on Sunday afternoon to get ready his lesson materials for the following Sunday. Besides his teacher's quarterly, or other textbook, if using Uniform Lessons, he should, if possible, own a good Bible dictionary, a concordance, a Bible geography, and a one-volume Bible commentary, in addition to a good leather-bound copy of the Bible, preferably in the American Standard Revision. These are his lesson tools.

An Adult Class teacher should carry a small notebook and write down appropriate illustrations when they occur to him. Such a book will be his treasure house as a teacher.

Each Adult Class teacher should subscribe for and read regularly a good magazine along Sunday-school lines in general, such as *The Sunday-School World,* or one especially prepared for teachers of adults. If he can add another, let him enjoy the monthly visits of *The International Journal of Religious Education* giving him the longer look into the great coöperative enterprise of religious education.

The Adult Class teacher should coöperate with the Sunday-school superintendent and other Sunday-school officers and teachers in providing a Sunday-school workers' library, he making suggestions for books of special value to adults and workers with adults.

The Adult Class teacher should not withhold the word of cheer on Sundays, Mondays, or any day he may meet

members of his class. How little we know of the secret sorrows in the hearts of our neighbors and closest friends!

If you have a word of cheer
That may light the pathway drear
Of a brother pilgrim here,
Let him know.
Show him you appreciate
What he does; and do not wait
Till the heavy hand of Fate
Lays him low.
If your heart contains a thought
That will brighter make his lot,
Then, in mercy, hide it not;
Tell him so.—*Author Unknown*

The teacher should keep his own card-index record, showing for each member: name, home address, business address, phone, occupation, class duty; with spaces on the reverse side for notes about each individual. This record keeping is private and cards should not be taken to Sunday school. Attendance and other records should be kept by the class or Sunday-school secretary.

The efficient teacher in the Adult Class is the most important factor in the class, no matter how large or how small the class, or of what Sunday school it is a part; and for this reason he should carry his responsibility with a determination to let nothing interfere with thorough preparation for every class period.

The Adult Class teacher should not become dictatorial. Every Adult Class should be organized. The teacher, therefore, will share in a democratic way in the management of the class.

The teacher that makes good in the lives of his members keeps in close and constant touch with them; if absent, he writes, phones, or calls; if sick, he visits and cheers; if in trouble, he sympathizes and helps; if in doubt, he strength-

ens faith; if in any need at any time, he is first to see the need and offer assistance—and all in the spirit of humility and sincere service.

If the teacher knows any member who is not a Christian, he keeps him in mind in lesson presentation and through the week, so that by prayer and personal work such a member may be led to accept Christ as his personal Saviour and Friend. In his own heart he should carry the slogan, "Every Member a Christian."

The teacher of the Adult Class can be the pastor's right hand, and left, also, in encouraging church attendance, and by setting a good example as a faithful worker in the church, giving to its support at home and abroad, and never letting its fair name be defamed. He should believe in his church as the divine institution through which Christ works.

Adult Class teachers should deliberately lead their classes into service outside of themselves, especially to help the Sunday school care for its children and young people.

Adult Class teachers should frequently lay on the consciences of their classes some worthy philanthropy, inciting the members to the giving of money and time.

The teacher should stress the importance of private, personal prayer in the life of each member, not only in his teaching, but by distributing such books as *The Still Hour, The Morning Watch, The Meaning of Prayer, Quiet Talks on Prayer.*

The teacher who has a family of his own, with boys and girls in his home, often may counsel with those in the class similarly situated, exchanging experiences, books, or magazine articles.

The Adult Class teacher in some instances will choose the course of study, especially if he himself lectures to the class, but in most instances he should have a committee appointed, of which he is a member. Consulting with the

Sunday-school superintendent, they should have a right to select their own studies, which may or may not be the International Uniform Lessons. It is often desirable, in men's classes that are strong, to choose courses with textbooks which challenge their interests and best abilities.

The teacher of Adults should be at his class promptly each Sunday, and make it a rule never to miss. If, however, health or business trips should prevent attendance, a good substitute teacher should be secured as far in advance as possible, and the superintendent should be notified. This is in fairness to the class and to the superintendent.

The teacher should never let his class set itself up as a law, or a kingdom, unto itself, apart from the whole Sunday school. There is something "dead wrong" with the leadership of any organized Adult Class that fails to cooperate with the Sunday school of which it is a part.

The Adult Class teacher takes into account Mr. Loud Speaker in his class, and prevents him from killing the time and interest of other members. Sometimes a teacher must do the heroic thing and deal privately with a constant offender and, if it comes to the worst, ask him to be silent in his presence, or conspicuous by his absence. Patience, tact, and Christian grace will go to the limit, but a class-killer should not be tolerated. Better lose one than ruin the whole class.

The teacher who must see and hear much should discipline his own soul, so that he will speak little. He should never gossip, no matter what the occasion or event.

The teacher should pour oil on troubled waters caused by jealousies, misunderstandings, and petty doings among the members of his class. If a fuss among two of his class seems to be disturbing the peace, their own and others, the teacher should privately talk to each; and, if necessary to bring about a reconciliation, the three should get together and pray it out.

The teacher of an Adult Class should be big and unselfish enough to rejoice when one of his pupils is called out of his class to participate in the general work of the Sunday school, or to teach a class.

In some Sunday schools certain younger adults might be gleaned out of a number of classes and made into a class of prospective teachers, whose teacher will give them teacher-training courses instead of the regular Sunday-school lessons. This is one of the best ways to grow recruits for the teaching force of the school.

The Adult Class teacher should encourage his class, perhaps through a special committee of its members, to discover bright young people in the Sunday school and send them off to older boys' or older girls' camp conferences for leadership training. Sometimes the class itself, inspired by the teacher's interest, will sponsor the training of one or more such each year.

Teachers of Adults naturally will keep in mind the home and its duties; its relationships and joys; religion in the home, and Christian upbringing of children; and will suggest books of helpful interest, especially to young parents.

The Adult Class teacher keeps close to his community and its needs, and helps his class to get the vision of civic affairs and their share in the general welfare. He will ever keep before his class the slogan, "The Interest of Each is the Concern of All."

The teacher should never become a partisan in social or political situations that arise. He can become a fair and friendly participant, but never a champion of party issues that divide. Every voter should be urged to vote. How often good men are indirectly responsible for bad government!

Law enforcement of every kind should get full consideration by class and teacher. In no uncertain tones or gestures the teacher should lead his class against every law-break-

ing institution or individual. If every member of every Adult Class on the American continent, man and woman, should stand together in unbroken rank, they could decide almost any national issue.

The teacher of Adults should put the evangelistic impulse into the souls of his class members. There are Adult Classes which have become gospel teams, going out to rural schoolhouses, and abandoned churches, and town halls, and elsewhere, preaching and singing the good news of Christ and His salvation. Thousands of people have been won to Christ by hundreds of such campaigns.

The teacher should also lay heavily, yet happily, on the hearts of his class, not only the evangelism that is near, but that which is far. He is a short-sighted teacher indeed, and not worthy the name, that soft-pedals the message of world missions. With maps, charts, pictures, news letters, stories, and music, the divine enterprise of carrying the gospel to every creature will be stressed right along, week by week.

The teacher of Adults will profit much by frequent conference with Adult Class workers in other Sunday schools.

The Adult Class teacher should attend group gatherings, township and county Sunday-school conventions—and State and International ones, if possible. When there he should give attention to conferences for those teaching Adult Classes; also look through any books or exhibits at these conventions, having a bearing on his own task.

The teacher should never become discouraged. The way is not always easy. In the moment of wanting to give up, let him recall these lines of Edgar Guest:

> Somebody said that it couldn't be done;
> But he, with a chuckle, replied
> That "maybe it couldn't," but he would be one
> That wouldn't say so till he'd tried.
> So he buckled right in, with a trace of a grin

On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done, *and he did it!*

The teacher who can, will gain friends and finer fellowships, and have a better time on Sunday if once or twice a year he can have his whole class at his own home for a good, informal, social time. Such evenings can be made a blessing to all.

Often Adult Classes, under the guidance of teachers, plan summer outings, picnics, or camping parties for relaxation and real re-creation. This gives teachers a firmer social grip for the more important class work.

The teacher that makes good is generous of money, time, and strength that he may better serve his class. Parsimony is a sin the class will not forgive.

The Adult Class teacher should at every class session keep the Bible central. It is a firm conviction of many honored Sunday-school leaders that no lesson course should be undertaken by Adult Classes on Sunday where the Bible is not needed and used. Let nothing take the place of the Bible. Often many of the members have no vital contacts with the Book of Books week in and week out. Fresh from their busy lives of work, anxiety, perplexities, they need to drink deep of God's spiritual wells on Sunday. Classes of various sorts can be organized for, or the class itself meet weeknights for studies in agriculture, civics, labor questions, and similar subjects.

Above the class, or school, or church, or book, the teacher that makes good with adults exalts Jesus Christ, Saviour, Friend, Lord,—not with sanctimonious, holy tones, but sincerely, by life and lesson, seven days a week.

Maltbie D. Babcock, one of God's noblemen, well expressed a resolve which every Adult Class teacher should make for himself and his associates in the class and school:

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long:
Faint not, fight on! Tomorrow comes the song.

CHAPTER QUESTIONS

Memory tests.—1. What kinds of Adult Classes may there be in a Sunday school? Should they be organized? 2. What three types of Adult Class teachers are needed? 3. In what four ways do adults differ from children and young people? 4. What methods of teaching are best suited to adults? 5. How can the teacher keep in close touch with his class members? Suggest a good slogan. 6. How can the teacher keep the class in fine coöperation with the rest of the Sunday school? 7. Show how Adult Classes may have "gospel teams." 8. How can the teacher keep missions before his class? 9. Why should the Bible be kept central in every Adult Class?

Discussion topics.—1. What are the advantages of a large class for men or for women? 2. Which method of teaching best suits Adult Classes? 3. What are the best ways of emphasizing evangelism and missions in Adult Classes? 4. Should Adult Classes plan weekday sessions? What could they profitably do?

CHAPTER XVI

TEACHERS THAT MAKE GOOD WITH YOUNG PEOPLE

EVERY Sunday-school superintendent knows how hard it is to get good teachers for pupils of the Young People's Division of the school, especially for those in the early teens. However, there are many who do succeed with boys and girls of these ages. The teachers that make good know their pupils—their natures and needs—and plan accordingly. There are certain "graces"—abilities, characteristics—which these teachers must possess; for youth twelve or thirteen to twenty-three or twenty-four test the school and its teachers from sunup to sundown every day in the year. It is well for the teacher to square himself straight in front of these tests, then back off a few feet and do some serious thinking. Teachers of young people can well afford to go to school daily to the young people themselves; so, in this chapter, answers will be found to that vital question, What kind of teacher do the young people themselves really like best?

PANORAMIC PICTURES OF PUPILS

Those Intermediate and Senior boys and girls. Pupils, ages twelve to seventeen, are in the dawning years of adolescence, or youthhood. It is a period of storm and stress; of rapid changes; with problems for parents and teachers that come thick and fast. In the writer's book, *Brothering the Boy,* these early teen years for boys, and largely also

for girls, are referred to as the awakening time, physically, mentally, and morally; also educationally, emotionally, vocationally, socially, and spiritually. Specific characteristics are described in language easily understood and listed as follows:

Grow time; rapid proportionate physical growth. *Blow time;* in two senses—boasting and fighting—primitive instincts; natural, but needing the Christian controls. *Grub time;* increased growth means increased food supply. Many a mother knows that "a boy is an appetite with the skin pulled over it." The average husky girl also is an omnivorous biped. *Snub time;* race prejudice, gang and clique jealousies, run riot. Both boys and girls easily slip into snobbery if not carefully guided. *Heredity time;* when, at puberty, traits good and bad begin to appear. *Humor time;* love of fun, with a tendency to overemphasize its importance in the day's program. *Honor time;* in work or play, when boys and girls insist on the square deal. *Hobby-riding time;* when fascinating interests loom large on the Intermediate's horizon.

Habit-fixing time; when acts are so often repeated that conduct tends to move in a groove more than before. *Hero-worship time;* heroes looked at and loved in those Junior years of much reading now are singled out and worshiped. *Bum time;* when boys long for the open, and so do girls; the migratory instinct hungers for the out of doors. *Chum time;* when boy seeks boy, and girl seeks girl, in a closer, more intimate fellowship than the friendly groupings of Juniors. *Gang time* for boys, and clique time for girls; when kindred spirits find so much in common that they become secretive and tribal in thought and life. *Slang time;* due to the desire to be original; perhaps to shock the dictionary devotees.

Supersensitive time; when both girls and boys, growing fast and awkward, are painfully aware of the process, now

on, of manhood- and womanhood-making. *Supersilly time;* natural, enjoyable, because carefree; bubbling over of the exuberant life of youth. *Superstubborn time;* when these early teen-age pupils startle parents, and teachers, and themselves, by frequent exhibitions of what a real Missouri mule can do when his head sets itself at the right angle. *Superlative time;* when hyperbole in language and extreme in dress, actions, manners, go their limit. *Crime time, or conversion time;* when misguided or unguided youth swing into juvenile delinquency, and possibly crime; or when youth with the good influences of home, school, and church, then come into a life loyalty to Jesus Christ.

Those young men and young women. The older groups in the Young People's Division of the Sunday school have swung on through and past those trying times of the early and middle teens and manifest some of the following characteristics which teachers should understand. They have, for the most part, come to the *know time, beaux time, show time,* and *go time.* In other words, they sometimes grow surprisingly content with the horizontal sweep of their world of knowledge; they seek out their *adorès* for the age-old custom of mating; they, of course, then plan places to go together—shows, outings, good times of all sorts. So the race moves on in circles, ever recurring traits manifesting themselves.

These later teen years and early twenties are big with the hazards of physical, mental, moral, and spiritual *adjustments.* It is *argument time,* the season of the soul; when faith shouts triumphantly, or shudders and slinks into a doubting castle. These are the years when *ambition* soars high on scholastic, business, or other vocational wings. These young people breathe in the ozone of heights to be climbed, of victories to be won, of achievements that challenge the last ounce of strength to attain. The unfolding life has come to the dare-and-do time, with

the lure of the life ahead that looms big with limitless possibilities. A driveling, dismal-minded man or woman, without virility and vision, simply gets nowhere with this group.

Those Teen-Age Testers

"Teen-agers" certainly are testers. (1) They test the Sunday school's knowledge of them, its appreciation of them, its confidence in them, and its love for them. (2) They test the pastor's interest in them and his willingness to pay almost any price to lead them on to the spiritual heights of Christian life and service. (3) They test the superintendent's wisdom in planning their pleasure in, and profit from, the Sunday school. (4) They test the teacher's understanding of them—their physical, mental, moral, social problems and crises. (5) They test the teacher's own life—his vitality, patience, resourcefulness and fidelity. (6) They test the teacher's teaching ability to make plain the truth taught, and to put it in terms of their own conduct situations. (7) They test the lesson materials made ready for them, the message they carry, their suitability and availability to shape ideals and direct conduct to worthy ends, so that youth will function as Christian citizens. (8) They test the teaching methods used to interest, instruct, and inspire them to life's best endeavor.

(9) They test the organizations proposed for class, department, or other groups, as social expressions of their self-respect, self-control, and self-giving. (10) They test the supervision set up: "Is it perpendicular, autocratic? *or* is it horizontal, democratic, and humanly helpful?" (11) They test the community's ability to conserve youth's yearning for learning, earning, and for fun; and to direct this yearning into the highest and best investments. (12) They test the best abilities of the biggest and best men and women of the Christian world to be their teachers, their leaders,

and their Christian examples. (13) They test the church's long look ahead; its vision of its strength and glory that is to be, when youth comes to the place of responsible leadership. (14) They test the Kingdom's most daring challenge to sacrificial service on the frontiers of the world.

The teacher that makes good with young people accepts every test as a challenge of youth for Christ and His great Kingdom enterprises.

Twin Graces of Teen-Age Teachers

The teacher fresh from the glimpse of these panoramic pictures of youth, and from the bombardment of these tests, settles back to discouragement and despair, *or* is called to the high privilege of new devotion to a great task.

Simply put, and set in pairs, the qualifications—graces—which he needs to make good are about as follows:

Purity of life, and patience. The sun will never set on a day in human history when the power of a blameless life will not be felt. The X-ray eyes of youth keenly discern the pure in heart. The lesson falls on dead ears where the life belies the truth spoken. *Patience* means endurance, and is the teen-age teacher's "valuable" asset. The very pupil that tries a teacher's patience most is the very one who most needs the teacher. Patience hath its perfect work and its ample reward.

Physical sense and spiritual sense. Ability to think oneself back into those yeasty years of adolescence, when growth of bones and muscles was so rapid, and when the physical factors in life were so dominant, constitutes a real strength in a teacher's life. How many teachers fail to make good in the upper levels of character-making because they either ignore, or do not know how fully to understand the physical urge of the early teen-age. Likewise there is needed by many the spiritual sense to see beyond the mate-

rial, physical, things to the great ends toward which all teaching, organization, and supervision should definitely point. Soul values ever will be man's highest achievements.

Teachableness and tact. Young people are themselves teachers; for their discernment of personal qualities desired in their leaders puts us at their feet to learn of them. Teachableness is absolutely necessary. *Tact* is that common-sense commodity that bulks large on the self-shelf of a successful teacher of young people. Lack of tact means lost leadership. Its presence puts many a teacher on the highway of helpfulness. Book learning cannot substitute for it. It *has* no substitute.

Honor and hospitality. Young people are quick in their sense of honor among themselves, and they make no distinction in its application. It strikes its spirit-level across lives that are lowly and those that walk the heights. They expect their teacher's work to be bankable at the "Bank of England." A promise made is to be kept *verbatim. Hospitality:* just a wide, open-armed, generous giving of time and strength is what young people have a right to expect in the teacher who fellowships with them in the teaching and learning process and the sharing of the great truths of life that transform and hallow all relationships. Open house and open heart are the teen-age teacher's personal and professional privilege and perennial joy.

Backward look and forward look. The teacher of young people needs the backward look that he may see that boy or girl sitting in the grandfather's or grandmother's soul. Hereditary traits appear. Whence come they? Before passing quick judgment on that act of a pupil the teacher should turn heredity's telescope backward and up the family tree. Strange things may be seen. That peculiarity of John or Mary can be explained often by the long look backward. Then, the teacher needs the long look ahead. He

must idealize his pupils; see them with their good traits brought to the best realization. He who sees no prophecy in his pupil is himself no prophet.

Comradeship and courtesy. If the teacher would have the permanent priceless friendships of his pupils, he must be a real chum; that splendid, manly man with each boy of his class; and that womanly woman with her girls. Chummery is gloriously rewarding. *Courtesy,* that gentleness, born in royal souls, carries a refinement that is so genuine that its very atmosphere is contagious.

Discovery and direction. The urge of a discoverer should surge in the soul of every teacher of young people. Every week in the changing lives of his pupils fresh continents emerge above the troubled waters. Let the teacher lift there the Christian flag and claim in Christ's name the newborn powers. These young people need direction and will gladly respond to wise leadership. Many a useful man or woman to-day is grateful for the wise word fitly spoken in those years of youth.

Sincerity and sunshine. A look, a word, a gesture, an act—never doubted, because always true; otherwise they fall flat before the youth. Insincerity cuts the last thread of confidence and shatters faith. The teacher of young people simply must be sincere, genuine, dependable, "true blue," "all wool and a yard wide." *Sunshine,* a cheer-begetter, gets young people and lifts them to the sunny heights of truth and loyal service. These fun lovers of the teens plunge on, and on, with a leader whose bright, buoyant, winsome sense understands them and undergirds them for the strenuous and serious days of life.

Learn of Them

The writer has often taught leadership-training classes of older boys and older girls in conventions, institutes, and

camp conferences. He has received many answers to the question, What kind of teacher do older boys and older girls like best. From his most recent sets of replies, he gleans the following named qualifications of a teacher of young people. These are given in no special order.

From answers given by girls. Good sport. Very spiritual. Good explaining ability. Wide knowledge of world problems. A confidential person. Jovial. Lovable. Young in spirit. Friendly to all. Attractive in character. Up on modern-day questions. Sympathetic at all times. Understanding. A lot of pep. Takes personal interest in all. Tactful. Inspiring. Forceful. Ambitious. Well educated. Four-fold (Luke 2:52). Not too old. Enthusiastic. One that can hike, swim, play, talk, work, and worship with us. Pleasing personality. With a young mind. One with a variety of interests. Attends class regularly. Not so wrapped up in religious things she has no other interests. Kind. Instructive. Knowledge of those she teaches.

Uses good English. Does not preach sermons. Is a pal to her girls. An all-around woman. Loyal to her job. Gentle voice and good manners. Strict, and makes you get your lesson. Good-natured. Willing to help you with your troubles. One who really has the spirit of Christ in her. One who enters into the life of her girls. Frank and true, and ever ready to help the girls. Married. Perfectly sincere Christian. Has a thorough knowledge of the subject taught. Loyal church member. Refined and attractive. One who plays fair with every one. Interested in athletics. Sweet disposition. Interested in young people outside of church as well as in. One who will coöperate. A girl with girls. Dignified. Broad-minded. A booster. Companionable.

A charming, earnest, winsome personality. Easy to talk with. Whole-hearted. Eternally young, always looking ahead to bigger and better things. Must be human, not

painfully pious, nor a goody-good. Live a clean life. Lover of girls. One who loves Jesus. Puts her heart in her work. Sincere. Practical experience. Respectful to all class members. Willing to aid in all difficulties. Shows diplomacy. One who is interested in her girls' ideas. One who believes in girls. Permits class discussions. Devout. Able to ask good questions.

Physically attractive. Well dressed and neat. Not too high-brow nor too low-brow. One who ties up the lesson with our daily lives. Clears up difficult points. One who uses good illustrations, stories, examples from her own experience. Seeks to win her girls to Christ. One who can put across the gospel truth without sugar-coating it. Reserved when needed. The "lark" of the group. Whose Christ is Lord and Master of life. One who plans good times, parties, etc. Christian to the core. Considerate. Ready to help at all times. Opens class meeting with prayer. Always on time. Very generous. One who has discipline. Does not do all the talking herself. Plans plenty of class activities. Consecrated to the work she does. Able to socialize. Inspires to better living. Reverent to God. Earnest in purpose. Honest with God. One who sees the beautiful. Eager for knowledge. One who plays the game. Not a lecturer. Up in civic affairs. One who lives what she teaches.

What the boys like best in a teacher. Cheerfulness. Patient teacher. One who prepares his lesson. One who can hold the interest. A boy himself, in spirit. Not "hard-boiled." Attractive in dress, manners, action. One who knows his "stuff." Has attractive approach to the lesson. Changes the arrangement of the room often. Peppy. Full of the lesson. Must not be so different as to be conspicuous. "Hello, boys, how are you this bright morning?" That's what I like to hear from my Sunday-school teacher; bright as the morning he mentions and as full of pep as

can be, but he knows the lesson, and I also know that when he is there I too will know it. In his eyes I see the light of the "trail blazer," the four-fold leader and liver. That's my pick.

Full of life, consistent, keeps his word, strict, good sport, knows how to take a joke. "Johnny, wiggle this way," and *not*, "Johnny, don't wiggle." Interested in each of his pupils, Christian fellow with a "round" face. Useful in all emergencies and situations. Fellow who is star among fellows of his own age. A good athlete. A fellow who is a little older than myself; who comes into the room with a smile and a quick step, starts his task with a lot of kick, and makes it snappy all the way through, one that knows you when you are out of the class and tries to become a real pal to his boys. Personality, learning, striking (not hurting), socially active, snappy; physically strong, with reserve force; spiritually inclined and helpful; intellectually sure and definite, imaginative, a good planner. Sincere. Earnest.

Brings out the best in his boys. A lover of sports, but not too much talk on sports and politics. A man in every-day life, just as he teaches. He must so live and exemplify the life of Christ that others will *want* to be his pal and follow the same ideals. Good appearance. Interested in others. Fair-minded. Healthy. Religious, but not over-pious. Broad-minded. Smiling. Knows how to say what he wants to. Every inch a man. A good mixer. Practices what he tells us. Talks heart-to-heart with a fellow. Is on time. Has a good program. Is not stuck up. Is one of us. Good story-teller. An inspirational leader. Talks plainly. Wide-awake. Keeps order without being cross. Shares with class.

Lives Jesus' way of life. Knows each boy and his circumstances. Friendly. Encourages each member to participate in the class. Gets into the game. Gets his

ideas across. Leader in social activities. At home anywhere. Knows his Bible. Joyous when it's time and serious when it's time. Courageous. Understands a boy's mind. Neat in appearance. Well acquainted with boys' problems. Optimistic. Good-natured. No grouch. Intelligent. Knows how to teach. Can get into the spirit of play or worship. Humorous. Originality. Straight to the point. Respects my opinion.

Lives up to his stuff. Puts variety into his programs. Clean character with good principles. One who does not try to pound the lesson into a fellow. Not a smoker, or user of drugs or liquor. Good scholarship. Church member. Always sets a good example. One who helps boys about school and home life and even in their love affairs. One whom boys respect. Makes the class boom. Stands up for Christian principles. Considerate of the rights of others. Can start the ball rolling in any direction. Can show boys the right way of living by living it, and still have plenty of fun. Lets pupils discuss lesson. Willing to sacrifice. Talks loud enough for boys to hear. Uses words in the boys' vocabulary. Willing to work and to work hard.

Of course, no one teacher reaches all the specifications above named, but the qualifications singled out by young people themselves strongly hint at their conception of the teacher that makes good, and the teacher that makes good with young people has made good for time and eternity.

CHAPTER QUESTIONS

Memory tests.—1. Describe fully the characteristic traits of Intermediates and Seniors. 2. Put into fifty words a "picture" of later adolescents. 3. Of the fourteen tests to which "teen-agers" put the Sunday school and its workers, which do you consider the hardest? 4. State the eight "twin graces" of teen-age teachers. 5. Select from the personal qualities of teachers for girls, which girls themselves

mention, ten marks of a successful teacher. 6. Give ten characteristics of the teachers that boys like best.

Discussion topics.—1. Give your own pen picture of a teen-age boy. 2. How do young people of later teens differ from Intermediates? 3. At what ages do boys and girls in largest numbers leave Sunday school? 4. State in fifteen words, or less, a brief definition of a successful teacher of young people. 5. Which usually makes the better teacher of Intermediate boys, a man or a woman?

CHAPTER XVII

TEACHERS THAT MAKE GOOD WITH CHILDREN

There are some good teachers of adults that simply flounder and fail before children. Certain teachers of young people talk entirely over the heads of all children under twelve years of age. The teacher that makes good with children delights to live in the smaller world the children know and love, has a rare, sensitive, sensible personality, and a genius for understanding the language, life, and learning ability of children. Having in mind workers in smaller schools, I am suggesting a lot of possible and desirable things for teachers of children to keep in mind. Let no teacher anywhere shrink back at the multiplicity of suggestions. They are offered as a challenge and an attainable ideal, every one being of practical importance to the teacher that would make good with children. Try them a few at a time; start in on the ones you think of most immediate help to you. Doubtless already a number of teachers are at work along the lines indicated.

Half a Hundred Hints

To give courage and vision, and to help more teachers of children to enter into the joy of their work, the following are offered:

(1) No one should become a Sunday-school teacher of children because of a sentimental, bookish interest in them; there must be genuine love, a love that warmly, sincerely takes into her heart every child, regardless of dirt or dainti-

ness, smartness or stupidity, poverty or plenty, handsomeness or homeliness, patience or impatience. (2) The teacher should specialize on materials and methods of instruction suited to the ages of the pupils in her class, otherwise she will be speaking in an unknown tongue. (3) Know full well that talking in itself is not teaching, and that no child is taught a truth until the teacher gets response in the child mind; it is therefore necessary with little children to repeat, *repeat,* REPEAT, and to constantly enlist their participation. (4) Get inside the child's world, and think his thoughts after him; look through his eyes; feel through his heart; and work through his hands. (5) Quietly, naturally, reverently exalt the Bible *in the class;* quarterlies, textbooks, and other lesson helps become hindrances if they displace the Bible as the chief source of truth taught.

(6) Present one simple truth at a time; do not crowd ideas upon the child's mind with unrelated story, picture, or music. (7) If the class or department can be in a separate room, or curtained corner, by all means plan a worship program which the children can understand and in which they can intelligently, joyfully participate. (8) Use simple, worth-while, understandable songs as real truth-tellers; all music used with children's groups should be on the plane of their ability; teachers of children should insist on having good hymns to reinforce their teaching. (9) Do not use handwork or music as a time-filler. Much of the so-called handwork prepared for very small children is of no educational value whatsoever. I well remember one of our four who came home from our rural Sunday school with Elijah's raven "crayoned" in every color of the rainbow. His teacher had kept him occupied until the bell rang, which brought her release from another day's nervousness. Occupation, not education, was her goal. (10) Where a class or department has a corner or separate room it should be kept clean, cosy, comfortable, childlike,

and contagiously cheerful. At very little expense, an ingenious teacher can work wonders along this line.

(11) Make it a rule in teaching and in room decoration to use good pictures or none; a cheap picture is expensive at any price. The message of a picture means much to a keen-eyed, observing child. Elegant prints of great art masterpieces can be secured at such low prices that a modest collection can be started, even if the teacher pays for it herself. The publishers of this book will supply information and pictures. (12) Kindly, but persistently, coax, if necessary, the Sunday school to provide adequate supplies for class or department needs, materials for teachers and pupils. (13) Keep supplies in a cabinet or a box, even a homemade one, that can be closed, and, if thought best, locked. Valuable materials get soiled, or scattered and lost, all for the want of a little care. Even a good cabinet will pay for itself in a short time. (14) If sufficient teachers are available, children's classes should be small, so that more personal attention can be given to individual pupils. (15) Plan well in advance all Sunday and weekday programs. A teacher is an unfaithful steward who works on, Sunday after Sunday, without well-thought-out plans. A teacher of an "old folks" Bible class may, on the spur of the moment, "just talk," and get away with it without any serious consequences, except to his own conscience: not so the school trustee of its children.

(16) The teacher of children should herself be teachable and often sit at the feet of her pupils to learn of them. The leadership of a little child is proverbially known. Jesus set us all an unforgettable example. (17) Lay the cause of the child upon the hearts of the whole school, and church, and community. Keep at it. (18) Use on class or department walls suitable Bible mottoes in simple designs; attractive posters are also available. The National Child Welfare Association, New York City, has prepared

scores of educational posters purchasable at small cost. (19) Magnify the missionary message every Sunday (once a month is not often enough). In some way, through story, incident, picture, poster, music, simple pageant, or drama; in prayer—somehow let the Kingdom-wide mission of the school become a natural matter-of-fact interest. It is the business of all Sunday schools to grow generations of missionary-minded men and women out of their children. (20) Help children to think and plan for others, to be socially horizoned. To this end plan easy helpful projects which involve doing little kindnesses for the aged, or invalids, or orphans, or others less fortunate than themselves, who may be waiting for the sunshine of a child's smile or simple deed.

(21) Conserve the child's credulity and culture it into a faith that abides. Never break confidence with a child. Promises made should be kept to the letter and to the minute. (22) If in the springtime, and shady spots in the church or schoolyard, or some place near by are available, plan short, easy dramas, or pageants, for the out of doors to vividly impress some Bible story; the Bible is an out-of-door book. (23) Keep a notebook, a loose-leaf one is best, in which to write down ideas for programs of all sorts. A small-size one is an accessible one, where thoughts on wings can be captured, it may be, for that emergency that is sure to come. (24) Likewise, prepare a scrapbook in which to paste pictures from magazines, or clippings of methods, poems, new songs, stories, missionary news, suggestions for posters, special days, good times, birthdays, and scores of things of practical value. Another scrapbook might profitably be set aside for Bible pictures, not pasted in, but filed for ready reference. The American Sunday-School Union has a good series of Old and New Testament pictures. Pictures can be secured from the Perry, Wilde, Brown, and other series. (25) Read books; if at all pos-

sible, plan out a reading course for a book a month. Lists can be secured and directions by correspondence.

(26) As often as occasion permits, exchange ideas with neighboring teachers; talk over problems with others known to be successful with pupils of the same age. (27) Attend group gatherings of workers, township or county institutes or conventions, where birds of a feather may flock together in a fellowship that means mutual helpfulness. (28) Each teacher of children should resolutely set herself to the securing of a teacher-training diploma, even if she has to take the course by correspondence. (29) Every conscientious teacher of children soon comes to a deep conviction that work with a child is not child's work, that the issues involved challenge the biggest and the best in anybody, and that the best preparation is not too good; the childhood of the nation deserves our best. (30) Read journals of general interest to Sunday-school people, such as the *International Journal of Religious Education* and the *Sunday-School World,* also those of special interest to children's teachers, such as *The Pilgrim Elementary Teacher, The Children's Leader,* and other publications directly desirous of helping set forward children's work in the Sunday school. A Sunday-school teacher can afford to sacrifice almost anything for a journal which will help her every week to make good in her work with children.

(31) An individual card record for each pupil is the best way to keep account of enrollment, attendance, offering, and progress of class members. A small envelope of such record cards can be secured at small expense. Do not use a book. (32) Prepare and frequently suggest lists of books for children to read. (33) Every teacher, to the limit of her time and strength, should get interested between Sundays in the wholesome things which interest her children—their playthings, playmates, pets, and pastimes. She will find this a mighty good investment that will pay

large dividends in fine friendships which prepare the way for greatest influence with her pupils. (34) The teacher should be generous of her time, with a wide, warm welcome for her pupils in her own home. She should keep a light in the window and the latchstring on the outside. The "at home" parties, good-time gatherings, "radio" or "victrola" evenings will mean much. Many books of games for happy hours are now available.

(35) Remember the birthday anniversary of each child with a birthday letter, pretty birthday card, or a tiny birthday cake; expensive or elaborate presents, where such would be possible, would be entirely out of place. It's the giver that counts, and not the gift. To be remembered is to evoke sincere gratitude. (36) Send a "we missed you" card to each pupil when absent. Do it on Monday. Many a pupil is held to a Sunday school by this thoughtfulness. If a second absence is noted, then phone, or call, or write a letter. Too much bother! Not a bit of it, if the teacher takes the longer look ahead, and if she wants to be, like her Lord, a good shepherd. (37) Visit sick pupils, and, if possible, carry a picture, book, flower, or a dainty sweet morsel, or whatever may be the best token of affection. (38) Keep in close touch with the homes of pupils by visits, by getting information from the pastor and friends. Get parents to read an occasional book of special value to them as parents. Have a list ready from which suggestions can be made from time to time. When meeting parents, kindly greet them with a pleasant word about Henry, or Henrietta, or Paul, or Pauline. Let them know that you are sincerely interested in the boys and girls. When preparing the lesson keep constantly in mind the children's home conditions. (39) Make much of the special days in the Sunday school, especially Christmas, Easter, and Children's Day. Be sure to help each child to get the spiritual significance of Christmas and Easter. Never let Santa

Claus, the fine old fairy, nor rabbits and eggs displace entirely, or push aside, Jesus, His birth and His resurrection. (40) Plan to make Rally Day a *real rally*, getting new children and winning back any old ones who may have dropped out.

(41) Observe Children's Week, which has become a national institution, either in April or in October; the event, not the date, is the important thing. Also make much of Mother's Day, the second Sunday in May, followed by Mother-and-Daughter Week. Father-and-Son Week should be appropriately observed the second week in November, or whenever most opportune. (42) Secure and use a good United States flag. Patriotism can be permitted to drift into firecrackers and Fourth-of-July oratory, or the teacher can help to make it a genuine love of country. The Christian flag also should be kept before the school at all times. (43) If there is a county fair near, plan an annual exhibit there of the pupils' handwork and other attractive Sunday-school features. (44) Every Sunday school, for the sake of young and old, should hold an annual outing, or picnic, combining with it special features for children, as well as an athletic field meet for the young people, and games for all. (45) Be on the lookout for new families with children, moving into the neighborhood. Very often valuable recruits are found.

(46) During class do not let forward children consume the teaching period, or time that should be given to the encouragement of timid ones. (47) Keep "as busy as the mischief" the boy or girl that "just won't behave." Praise commendable acts. Remember that it is nurture, not censure, that finally counts. Coöperation wins where coercion fails. Self-control in the teacher wins victories worth while. (48) The teacher should believe in children with all her heart. She will idealize, not idolize each child. She will try to see him at his best—the best which she herself can

help to make him. (49) Pray privately every day for each child by name. (50) Finally, each teacher should keep in mind always that her best friend is Jesus Christ, her model as a teacher, and one who cares more for each child than pastor, parent, or pedagogue. Happy is that teacher who finds out what Christ's purpose is for her children, then gladly, intelligently, devotedly coöperates with Him to get His gracious will done in their lives.

Coworkers, we with Him! Were He to ask,
Come, star with me the spaces of my night,
Or light with me tomorrow's sunset glow,
Or fashion forth the crystals of my snow,
Or teach my sweet June roses next to blow,
Oh, rare beatitude! But holier task,
Of all His works of beauty, fairest, high,
Is that He keeps for hands like ours to ply!
When He upgathers all His elements,
His days, His nights, whole eons of His June,
The Mighty Gardener of the earth and sky,
That to achieve toward which the ages roll
We hear the Voice that sets the spheres atune,
"Help me, my comrades, flower this budding soul."

—*W. C. Gannett.*

The Teacher of Beginners

The following is a splendid setting forth by Edna Dean Baker * of the qualifications of a teacher who works well with little children of the kindergarten age—four and five years:

The teacher of little children needs to be friendly. The average child of kindergarten age is shy and somewhat timid. The diffident, reserved individual does not secure a response from him. A cheerful one, who is never cross or sad in the presence of the children,

* *Kindergarten Method in the Church School.*

unconsciously radiates the happy atmosphere so necessary for the physical and mental health of the children. "I like my teacher," said a certain little girl, "she has such a smiley face."

Sympathy, which Palmer calls vicariousness, is a requisite. It is the ability to understand another and to feel for him. Little children are peculiarly sensitive to its presence or its absence. Without hesitancy they will approach the sympathetic observer with the most vital concern of their lives, and they are seldom disappointed in his response. The inner control which evidences itself in a quiet, but forceful manner, and in a low, clear voice, is needed in the control of little children, emotional, sensitive, and inclined to be nervous.

The teacher who helps little children to form habits must be persistent. She dare not be tardy or absent if she wishes to succeed, for the price is "eternal vigilance." She needs to be patient, however, as well as persistent. It takes a long time often to master the secret of a single bad habit and to eradicate it "root and branch." Margaret Slattery says, "We teach, and impatiently cry for results. God teaches, and with majestic patience waits through the years for the lesson to be learned."

Another essential is a keen sense of justice, which renders favoritism impossible and fair play a law in the group, for the child at this period is forming his standards of conduct, and he feels morality long before he can consciously analyze it. For this reason there should be the honesty which precludes an untrue or evasive answer and which spurns dishonest motive. Deceitfulness in any form is dangerous, and is almost certain to be imitated by this unmoral little child.

These are the essentials, together with a childlike imagination, the spirit of play, a sense of humor, and a keen appreciation of the beautiful in nature, art, and human character, the mirror through which the child sees beauty. Fortunately, personalities are not born, but made in the strain and stress of living, else few would be called to be teachers of children.

No matter what qualities of personality the teacher possesses, if she lacks a deepening religious experience, if she has no sense of the presence of God, no habit of daily communion with Him, she is not qualified to teach in the church school. If her faith is not equaled by her love for God and her fellows, if she does not live this love in a life of service, then she is not fitted to lead little children into the Kingdom of Heaven, where God is the Father and all men are brothers. There is no substitute for a vital, personal religion. It is the supreme requirement now as it was long ago when Jesus taught in Galilee.

Another efficient teacher of Beginners, Frances Weld Danielson,** puts in a paragraph her conception of the qualifications necessary for successful workers with small children:

She has two necessary qualifications—love of children and love of God. If she is a girl, she is one who has not only enthusiasm, but the capacity for infinite patience. If she is an older woman, she is one who has kept a child's heart. Frequently she is a mother. Her fitness, however, does not depend upon actual motherhood, but upon the maternal spirit, which is occasionally lacking in mothers and sometimes found in one unmarried. Her love of God is colored with the missionary spirit, that craves this love for her children. She appreciates little children's limitations, and sees their possibilities. Her keen sympathy with their point of view is coupled with a vision of the part religion should play in their lives.

The Primary Teacher

The teacher of children six, seven, and eight years old that makes good will do so because she gives serious attention to suggestions like the following:

(1) The Primary teacher should know the biblical and other teaching materials which hold special character values for children six, seven, and eight years old. (2) She should know the Primary mind, its limitations and reaches; (3) should be able to conserve the intense bodily activity of her pupils and direct it toward her program purposes; (4) should feed the Primary child's imagination with suitable stories, pictures, ideals; (5) should guard her own example; for Primary children are great imitators of personal characteristics they admire in teachers; (6) will be ready with simple, satisfactory answers to the many questions put by these Primary inquisitors; (7) should distribute assignments with fairness, and be sure to call on

** *Methods with Beginners.*

all to share the class period; (8) will open broad fields of interesting, comprehensive facts for their avaricious acquisition; (9) cultivates self-expression in every sensible way, and plans for and encourages pupil participation; (10) must be able to understand and use the natural interests of Primary children; (11) should have a winsome personality, with cheerful greeting and contagious smile whenever with her children, on Sunday and between Sundays; (12) will find the story the best method of teaching Primary children; (13) should set up short, simple projects, largely handwork, of things Primary children love to do; (14) should work out worship programs, using Scriptures, music, stories, and prayers within the range of a Primary child's religious apprehension.

(15) She should be a good disciplinarian, and yet rule most when seeming least to rule; a kind firmness, a gentle self-control win the day and the pupil; (16) should have a reverent joyousness which will make the class, the Sunday school, and the church a naturally happy, "homey" place; (17) should give attention to her personal appearance, attitude, and manner, avoiding extremes in dress, voice, gesture, and behavior; (18) teacher should be impartial, never showing favoritism for bright or well-to-do children; (19) should check up before and after each class period and honestly face the question, "What do I really expect of my pupils, and how far am I realizing my aims?"; (20) must build on the sure foundations laid in the Beginners Department and, understanding what to expect in a Primary pupil, strive and pray earnestly to get satisfactory results.

A very successful Primary teacher, Marion Thomas,*** has said:

> There are certain qualities that a child's teacher should possess. Among these are sympathy for child-life—the ability to understand a child's point of view and the motives from which he acts—and a

*** *The Primary Worker and Work.*

love for children. This is something deeper than affection for the attractively dressed, dainty, and well-mannered child; it is a love that prompts concern for and a mothering of the unfortunate—the boy with impudent ways, grimy hands, worn clothes, and stubbed-out shoes, or the girl whose hair is untidy, and who tells an untruth to avoid censure. The ability to be fair or just, to show no partiality, and to assure to each child his rights, is another desirable trait for a child's teacher.

There are certain elements of character that are desirable for a teacher. This is for the reason that a teacher teaches directly by giving of instruction, and also by the creating of environment and atmosphere, and by personality. The personality of a teacher is the whole teacher teaching. It is the teacher's faith making truth vivid and vital. It is the teacher's character imparting ideals to the child. It is the teacher's actions set up as a model for the child to imitate.

The young child idealizes his teacher; what she says and does are just right, and when with her and away from her he imitates her. A student of child nature has said, "In so far as we exert unconscious influence over (the child) through our actions, words, and even our thoughts, and thus affect his point of view, we must realize the necessity of a high standard of life and thought for ourselves."

The Teacher of Junior Boys and Girls

The teacher of Junior children confronts one of the greatest privileges God gives to men. There is probably no period of growing life so accessible to life's best influence as during the years nine, ten, and eleven, and we will add twelve; for, although the larger, best graded Sunday schools do not include twelve, many smaller ones do.

To help Junior teachers these suggestions are made:

(1) The Junior teacher, as no other teacher, must meet the bounding, robust health of Juniors with a vivacity and self-control. An anæmic Junior teacher is done before she starts. (2) Discipline looms large, especially in dealing with boys eleven and twelve, and mainly because of their healthy, happy-go-lucky estate. Usually a man teacher of the right sort is their best teacher. (3) The

exuberant energy of Juniors, due to health, must be directed into character-making channels. It is misdirected energy that gets boys and girls into trouble. Juvenile courts bear constant testimony to this. The Junior teacher has a coveted privilege. (4) Juniors eat up books as silkworms eat mulberry leaves. The Junior teacher is a director of reading with an opportunity second to none. She (he) must know what they like. (5) The Junior teacher should put into the minds of her pupils God's great truths, for these will hang on memory's walls to sweeten and strengthen and comfort adulthood and old age. The Junior's memory is keen. Only life's best treasures in literature, biblical and otherwise, should be put into his mental storehouse.

(6) The average Junior is a question mark headed big end first at parents, teachers, and chums. His curiosity bump is out of all proportion. "I've just got to know." Sure he has! Happy the Sunday-school teacher that can come right back at him with the sought-for answer. (7) The Junior is fact-hungry and the Junior teacher must not only answer questions, but must open up great areas of wide-awake facts in science, history, art, literature, world events, and what not, that give him a chance to feast his soul. (8) Juniors like to collect things. This instinct can be conserved by his Sunday-school teacher, if she will use it for Sunday-school purposes. Start a biblical museum. Let him collect and construct *things* that illustrate life and customs of Bible lands and times.

(9) The Junior teacher should keep constantly in mind that Junior time is habit-forming time. Her life and her lesson mean far more than she may realize. Habits that make for the enrichment of character will be urged at every turn. (10) The Junior teacher must be naturally, perpetually friendly. What Junior boys and girls expect in their teacher is genuine friendly interest seven days every

week, three hundred and sixty-five days every year. Some of life's best friendships begin in the Junior age. (11) All of this means that the Junior teacher who horizontally, quietly, effectively becomes a true friend of the Junior boys and girls will all the easier lead them, one by one, to an individual choice of Jesus Christ as a personal Saviour and Friend. This is the highest, holiest ambition any teacher can have. (12) And this means that to the teacher's own fine buoyant spiritual life must be added such a thorough knowledge of the "Junior's Bible," and the best teaching methods, that not a minute will be lost in the making of manhood and womanhood that is to be Christ-like in character and conduct.

CHAPTER QUESTIONS

Memory tests.—1. Of the half a hundred hints to teachers of children, select (1) ten you think indispensable; (2) ten more you think highly desirable. 2. Where can the children's teacher get (1) posters, (2) pictures? 3. What three special days have peculiar interest to Sunday-school workers with children? 4. Give the qualifications for teachers of Beginners. 5. Give in your own words ten of the twenty suggestions to Primary teachers. 6. State in short phrases of your own twelve suggestions for the teacher who would make good with Juniors.

Discussion topics.—1. Why do some people fail as workers with children? 2. For best teaching, how large should classes be (1) of Primary children, (2) of Juniors? 3. What traits of Juniors try teachers most? 4. If you had your choice, which age group of children would you prefer to teach? Why?

CHAPTER XVIII

THE TEACHER'S LESSON MATERIALS

TEACHERS in the Sunday schools of America have access to many kinds of lesson materials. For the most part what are called the International Sunday-School Lessons are used. Exact statistics are not available, but in all probability eighty-five per cent of the smaller Sunday schools use, in some form, the International Uniform Lessons. The size of the school, however, need not decide the kind of lessons used. Certain big schools use International Uniform Lessons and some small schools use International Graded Lessons.

It is well for Sunday-school workers to know that there are three lesson systems that are all International, and a fourth that has International sanction. The expression "International" should not be applied exclusively to any *one* of the three which are prepared by the International Sunday-School Lesson Committee. The group of Christian men and women charged with the tremendous responsibility of preparing the lesson topics for the Sunday schools of America is called the International Sunday-School Lesson Committee. It began in 1872, being a small committee at that time. At present there are forty-four members. Some of these are chosen by the Executive Committee of the International Council of Religious Education, some by the Quadrennial Convention of the International Council of Religious Education, and the others by the denominations having lesson committees of their own. Any denomination,

however small, if it has a lesson committee of its own, can have at least one member of the International Committee. This large representative body meets twice each year, usually during the Christmas holiday season, and again near Easter time. The Committee has several subcommittees. Through all the years it has had a subcommittee on Uniform Lessons. Others are (or have been) on Graded Lessons, Home Bible Readings, Group-Uniform Lessons, etc. Its most important committee at present is the one on International Curriculum, which is making a thorough study of all lesson systems with a view to creating an adequate curriculum for Sunday schools, weekday schools, and vacation schools.

The four lesson systems now commonly thought of as International are: (1) *The Uniform Series* (beginning in 1872), called *Improved Uniform* since January, 1918, cycle of eight years, but returning in 1926 to a cycle of six years. (2) *The Group-Uniform Series,* which began in January, 1924. It now is "group" for Primary, Junior, and Intermediate Departments; and "uniform" for Seniors and above. The Committee expects to release "group" lessons for all departments in the school on a cycle of three years. (3) *The Departmentally Graded.* Certain denominations were permitted by the Lesson Committee to modify courses graded by years to suit departments. These began in a three-year cycle in January, 1925. (4) *The Graded Lesson Series,* which commenced in October, 1908. These courses are graded by years corresponding to the grades in the public school.

The first International system in the field was the *Uniform* (called at present *Improved Uniform*). The next was the *Graded,* now more often designated as *Closely Graded.* More recently, the *Group-Uniform* has appeared, being for substance, as far as the *Group* portion of it is concerned, the same as *Departmentally Graded.* In brief,

there are three types, whatever names they carry, viz.: *Uniform, Departmentally Graded,* and *Closely Graded.*

It should be known by all that the International Sunday-School Lesson Committee does not publish *lessons.* It chooses topics and Scripture references, and leaves to editors and publishers the preparing of the lessons, based on the topics and Scriptures turned over to them. Denominational, interdenominational, and commercial publishers secure their own lesson writers, and editors and publishers produce millions of copies of "lesson helps" annually. There is probably no other line of publications of which so many billions of pages are issued every year.

The following graphs may help Sunday-school workers to a better understanding of the International Systems so far as the use of biblical material is concerned. The symbols on the graphs are: *B,* for Bible Lesson; *Beg.,* for beginners; *P,* for primary; *Jr.,* Junior; *I,* intermediate; *Sr.,* senior; *Y.P.,* young people; *A,* adults.

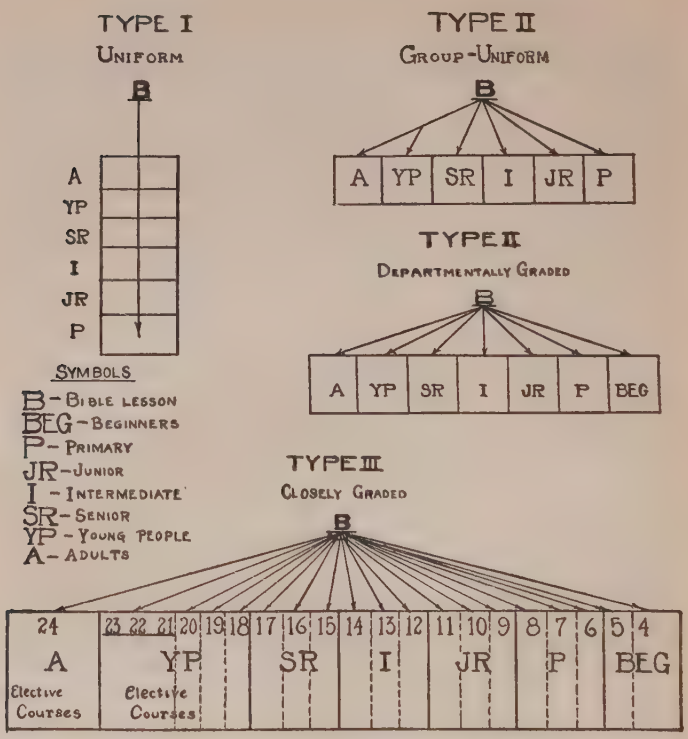
These types, one or the other, are followed in practically all Sunday-school lesson systems. In addition to the International Systems, as above described, some of the denominations issue series with topics of their own choice; e.g., Episcopalian, Lutheran, Unitarian. Then, there are series also using topics of their own choosing, which are issued by general publishers. A few others less widely known are on the market.

The limitations of this manual for workers in smaller Sunday schools prevent fuller statement about these courses.

However, the users of this book will be interested in a longer look into the three types of International lessons.

International Uniform Lessons

The *International Uniform Lessons* have ardent advocates and have had since their first introduction in 1872.



Dr. E. W. Rice, veteran Sunday-school editor emeritus of the American Sunday-School Union, has presented in a book called *Handbook of the International Lesson System* an interesting statement, from which quotation is here made. (Every Sunday-school worker should read this entire handbook of 156 pages, prepared jointly by Dr. E. W. Rice and Dr. James McConaughy.)

Dr. Rice shows the advantages of the Uniform Lessons, as follows:

Over against all criticism are set advantages, which its advocates claim:

The Uniform Lessons have given a more comprehensive knowledge of the Word of God than any other system. Large portions of the Bible, which were not previously explored, have been studied, and at least partially mastered and applied to the practical duties of life.

The plan of Uniform Lesson topics has unified and strengthened Sunday-school teaching. It has made it possible, and vastly easier, to have successful teachers' meetings. It has made it possible even for all to know where the lesson for the Sunday was to be, and to make preparation therefor. It has increased the strength of the teaching in the individual school, and has given new life to the cause of biblical interpretation and to the critical study of the Bible, and added inspiration and sidelight from Oriental life.

It has created a fresh biblical literature of great value and given it an immense circulation. The most learned scholars of the world have given some of their best thinking to the exposition of biblical truths for popular use. Into families where intelligent works on the Bible had never before gone, these expositions of the lessons have found their way, so that in a great majority of homes there is a better knowledge of the Bible than ever before.

The Uniform Series of lessons has been a great object lesson and argument for the oneness of Protestant Christianity. It has shown that in the great essential doctrines of our religion there is a unity which had not been before emphasized and has thus promoted a wonderful spirit of oneness in our Christian life, while at the same time denominational beliefs have been respected.

The Uniform Lessons have been one of the most prolific means for the diffusion of the gospel. Thousands of columns of expositions and applications of biblical truth have appeared in the secular press, where previously such topics had no place. The foremost dailies in our cities have given expositions by able writers, week by week, upon this series of Sunday-school lessons.

It has immensely benefited the great traveling classes, whose duties call them from place to place; for, under this system they could know what was the lesson for study wherever a Sunday might find them.

Uniform Lessons have widened and deepened the spirituality and power of the Church. They have furnished numberless themes for sermons and for enriching the midweek prayer meetings. Indeed, it has been claimed that more conversions and more accessions to the Church have been made since the Uniform Lessons were

adopted than ever before. It is claimed to have marvelously increased the power and facility of Christian workers to win souls.

When the author of this book was a member of the International Sunday-School Lesson Committee, he served on a special commission called The Commission of Seven. In its report, read by the Chairman, Dr. L. A. Weigle, may be found the following:

(1) Reasons for continuance of the Uniform Lessons:

(a) Reasons based upon consideration of *expediency* and *demand,* such as the following: An uneducated constituency is unable to understand and use Graded Lessons; small schools can never use to advantage anything other than a Uniform Lesson; Graded Lessons are too difficult; we tried Graded Lessons and went back to the Uniform; the Uniform Lessons simplify the work of the superintendent, make it possible for him to supervise the preparation of the lesson in a weekly teachers' meeting, and render it easy for him to secure substitute teachers without previous notice; we ought to retain Uniform Lessons for the sake of strangers and commercial travelers; the literature of the Uniform Lessons is cheap; whereas Graded Lessons cost too much for many schools; the name "Uniform Lessons" has value and prestige that dare not be surrendered.

(b) Reasons based upon *principle;* these, again, are of two sorts: There are reasons, *first,* which are based upon the pedagogical principle of fellowship and association, which stress the value of the association of all the members of the school, old and young, in the study of a common lesson, with the reinforcement of home study, family worship, and weekly prayer meeting, and the coöperation of religious and secular papers. There are reasons, *second,* which are based upon principles of theology, concerning the nature of the moral and religious experience and needs of children. Reasons of this sort may be urged in three forms: (1) That the writers of the Graded Lesson helps have not rightly understood or dealt with the religious needs of children of various ages; (2) that the Graded Lesson outlines issued by the Lesson Committee do not reflect a correct understanding of these religious needs; and (3) that there are, in fact, no such differences between children and adults with respect to their moral and religious capacities and needs as will justify anything other than Uniform Lessons.

Over against these reasons urged for the continuance of Uniform Lessons, the Commission stated *certain defects:*

(a) A uniform series of lessons contains no principle of progression whereby the pupil is able to measure his advance from grade to grade. It is impossible, moreover, for the teacher fully and effectively to correlate Uniform Lessons with the work of the pupil in the public schools and with the rest of the pupil's education. (b) The general outlines of a uniform series of lessons are chosen without reference to the moral and religious experiences and needs of any particular grade or age-group; and these outlines, therefore, do not provide for children in the younger age-groups such ordered Christian nurture and systematic instruction in the simple fundamentals of Christian faith as they most need for the upbuilding, through the Holy Spirit, of moral and religious character. At best the Improved Uniform Lessons, in the Primary and Junior grades, can furnish merely a succession of *adapted* lessons; they do not, in any proper sense of the term, constitute a *graded* series of lessons. (c) The uniform principle forms an inadequate basis for the teaching of the full range of biblical truth. It causes such passages only to be chosen for lesson material as can, in the judgment of the Committee, yield some message to all pupils in the school, young and old.

The tendency, therefore, is to overemphasize the narrative portions of the Bible, and to neglect the more abstract and difficult portions. The Gospels and Acts are thus given a due measure of attention, and the narratives of the Old Testament more than their relative value warrants; while the Wisdom literature, the Law, the Poetry, and worst of all, the Prophets of the Old Testament and the Epistles of the New Testament, are relatively neglected. To neglect these portions of the Bible is to miss much of the richest truth of God's Word.

International Group-Uniform Lessons

The series of lesson topics now issued by the International Lesson Committee called *Group-Uniform* are group graded for the departments for which topics are thus far prepared. In other words, for the children and certain of the Young People's Departments, the so-called Group-Uniform are *departmentally graded,* and for the older pupils

they are *uniform.* When the series goes the whole way, it will be a group, or departmentally graded system.

Publishers of *Departmentally Graded* Sunday-school lessons urge them upon the following general principles:

(1) That the Primary, Junior, Intermediate, and Senior Departments should uniformly be made to embrace three years each; (2) that for purposes of moral and religious education the department, and not the year or class, furnishes the best basis for grading. Experience is proving that grading by years is not the best method in religious education. Grading in the Sunday school according to standing in the public school is not so satisfactory as it might seem. For instance, a girl of thirteen years of age may be in the sixth grammar grade, simply because she is unable to handle the arithmetic, but, graded according to her moral and religious development, she might stand much higher in the Sunday school. In other words, it is becoming clear that religious education must have a basis of its own for grading; (3) that in teaching each department as a group, it is possible to adapt the lesson material to the individual variations within the group. This is one of the most advantageous features of the departmental idea.

International Graded Lessons

The following reasons are urged by some who advocate the use of the *Closely Graded* lessons:

(1) More of the Bible is covered in any one year than by the use of any other system; (2) when properly taught, both teachers and pupils are required to use the Bible itself in the class, for the biblical materials are not printed in full in the textbooks; (3) the Scriptures selected for the graded lessons are chosen with an understanding of the nature and needs of the children, young people, and adults; with the whole range of the Bible to draw from, such stories, incidents, biographies, devotional and doctrinal portions may be used as will best serve the purposes involved in an adequate program of religious education and Christian nurture; (4) the graded lessons seem to lay some biblical foundations in their constructive sequences for intelligent personal decisions for Christ as Saviour and Friend; (5) most of the writers of the graded series have made large place for parallel missionary stories and other graded missionary educa-

tion; (6) with the necessity of conforming to the cycles which uniform lessons demand, the graded lessons select Scripture materials in a comprehensive, well-ordered sequence, which makes possible best teaching values; (7) graded-lesson treatments are based on good psychology, and by wise use of best teaching materials can best serve the intellectual and spiritual needs of pupils at their several ages and stages of growth and development; (8) the maps and pictures used in the textbooks can be higher grade, because the texts used are more permanent and more expensive; (9) the wider variety of biblical and other Christian truth used in graded lessons makes possible the best teaching methods; (10) the massing of biblical biographies in the hero-worship period of the early teens creates an interest in itself that helps to hold boys, especially, in Sunday school at a time when, ordinarily, many leave; (11) the Graded System best ties up lessons with life, as it helps teachers to meet the conduct situations arising in the different periods of the unfolding life; (12) vocational guidance lesson materials are offered in ample and attractive form when vocational guidance is most welcomed and most needed; (13) the teachers' graded lessons are published in permanent textbook form, without dates, and can be used year after year; they are, therefore, in the long run, more economical; (14) the wealth of teaching materials in the graded courses gives an overflow for a weekday class; in some series the courses provide a correlated scheme for two sessions, Sunday and weekday; (15) the graded courses are the only ones which take into account the grading principle in curriculum construction accepted without question in all standard public-school instruction; (16) the Graded System is calculated to make more efficient teachers, inasmuch as a teacher stays with a given grade year after year, thus becoming more familiar with the materials of instruction and having more time for the introduction of newer methods; (17) graded lessons seem best suited to meet the needs of the human mind, and soul, for stimulation and nurture, with milk for babes, virile truth for youth, and strong meat for mature men and women.*

CHAPTER QUESTIONS

Memory tests.—1. Who prepare the International Sunday-school lesson systems? 2. What four lesson systems are prepared by the Inter-

*For fuller treatment, see *Church School Graded Courses,* by W. Edward Raffety.

national Sunday School Lesson Committee? 3. What other lesson systems do we have? 4. Give fully the advantages of the International Uniform series. 5. What are the advantages found in the departmentally graded lessons? In the closely graded?

Discussion topics.—1. From your own experience, which lesson system do you like best? 2. How can editors and lesson writers be most helpful to Sunday schools?

CHAPTER XIX

TEACHING THROUGH QUESTIONS, DISCUSSIONS, AND LECTURES

The three commonly used methods in Sunday-school teaching are the *recitation,* largely questions and answers; the *discussion* method; and the *lecture* method. In the average of smaller Sunday schools there is a blend of these, with question-and-answer, the most used and abused, and the least popular, from the viewpoint of the pupil. It still has its place, as we will see, with certain groups, and at certain times with children, young people, and adults. The lecture method should not be attempted with children, used very little with young people, and only in very large classes of adults is it a desirable method, and in most of these cases it should not be the *only* method of class instruction. There is no age group in which any one method should be used exclusively. The recitation method depends upon both teacher and pupil as factors; the discussion depends more upon the teacher as a wise leader; and the lecture method entirely upon the teacher.

Condensation is the "king" the writer here serves in the treatment of these methods. No attempt is made at elaboration. Teacher-training books are available, giving fuller treatment. Our purpose here is to help the teachers in smaller schools to see almost at a glance the value of the methods and their advantages for teachers of different ages of pupils.

Question-and-Answer Method

Kinds of questions. (1) Curiosity questions; e.g., Why did Jesus choose *twelve* disciples? (2) Memory questions; e.g., What are the names of the twelve disciples chosen by Jesus? (3) Imagination questions; e.g., If Jesus were living to-day in Palestine, would He choose the same kind of men for His disciples? (4) Reason questions; e.g., If Peter, James, and John were so valuable to Jesus, why didn't He choose nine more like them? (5) Conscience questions; e.g., Ought we to-day, as disciples of Jesus, to be loyal to Him at all times?

A *curiosity* question is a brain stimulator and often, not only arrests attention, but creates a mind condition which makes it easier to thrust in the real truth to be taught. *Memory* questions, used with pupils in any class, are of special significance in the Junior groups, when the mental storehouse should be heavily stocked with the finest biblical and related truth. *Imagination* questions quicken the mind processes and hold interest. The child's imagination should be nurtured, directed, cultured. *Reason* questions will be used all the way through, simply and sparingly with older children, but laid on heavier in later teens, and with adults. *Conscience* questions know no age group. They should be used opportunely, when all things are ready, especially with Juniors and up.

The characteristics of good questions. (1) Short; *i.e.,* brief; (2) clear; *i.e.,* words understood; (3) definite; *i.e.,* to the point; (4) logical; *i.e.,* growing out of the lesson; (5) adapted; *i.e.,* suited to the ages of the pupils; (6) dignified; *i.e.,* never flippant; (7) courteous; *i.e.,* questioning, not demanding; quiet, not loud tone; (8) positive; *i.e.,* avoiding double negative; (9) constructive; *i.e.,* leading up to real lesson to be taught; (10) vivacious; *i.e.,* never dull; (11) varied; *i.e.,* avoiding monotony in form or content.

The value of good questions. A teacher of very little experience soon discovers that in the recitation period of her class her success or failure lies largely in the fact that she is or is not a good questioner. What are some of the values of good questions? (1) They discover the ignorance or knowledge of both pupil and teacher; one of the best ways for anyone to test his own knowledge of a subject is to try to teach another. (2) They make known the mind's machinery, the ways of thinking; the question put by the teacher to the pupil is like the removal of the back lid of the watch, or the lifting of the auto engine hood. (3) They capture attention of the listless pupil; when well done, the question put brings the pupil back into the fellowship of the learners. (4) They hold the captives as willing participants, changing sometimes, as if by magic, the wanderers into wonderers. (5) They reinforce memory's delightful duty of parading well-known facts on the drill ground of the classroom. (6) They clinch the truth of the lesson, in many instances making it an abiding possession as a valuable character-building asset. (7) They stir up pupils to do something on their own initiative; for often the rejoinder registers a real punch. (8) They pull out of pupils expressions of hitherto unrealized abilities, thus often giving added joy to the teacher and pupil alike.

Some "Question Don'ts." (1) Don't ask questions of pupils in rotation; (2) don't ask questions with implied answers; e.g., Paul was converted on the Damascus road, wasn't he? (3) don't ask long, involved questions; (4) don't ask mechanical questions; *i.e.,* in language of books; (5) don't overwork "yes" and "no" questions; (6) don't overwork elliptical question; e.g., Paul was converted on the —— road; (7) don't ask nonessential questions; (8) don't be in a hurry to answer your own questions; (9) don't be impatient with a wrong answer; (10) don't name the pupil, then aim the question; e.g., John, where was Paul

converted? (11) don't read question out of book, or lesson quarterly; of all things, this is Sunday-school slavery of the medieval sort.

Problem-Discussion Method

All teachers of young people and adults in smaller schools are acquainted with class discussions—good, bad, and worse than bad. Some class arguments have been allowed to assume ugly shapes and become word fights, which left mental and spiritual scars, and have in some instances led to church fusses and factions. But all this need not be. The discussion method for older Sunday-school groups still remains one of the most profitable, *if wisely directed.* The old notion of asking a debatable question and then watching the class line up for battle-royal should be over forever. No good comes from such foolishness. The better way must obtain. Riotous wrangling gets nowhere worth going. If all the valuable time wasted in Adult Classes on mooted doctrinal points raised in Sunday-school lessons could be "run through" a cash register at the price per hour paid to hod-carriers, hundreds of missionaries, for all the great mission fields of the world, could be selected, trained, sent, and supported. Christ's kingdom could be set forward by scores of years.

Discussion as a teaching method is not a talk-fest, where a few fluent, wordy individuals consume the time to no purpose; it is not a verbal round-robin rambling around a classroom; it is not, as we have noted, a debate, where opponents "go" for each other.

What is meant by the problem-discussion method? Plainly we do not mean the above kind of riotous dissipation, which leaves mainly the dregs of personal animosities; but rather we think of that teaching method where, under a sensible, resourceful teacher, there is *directed, but free conversation about well-selected questions framed to get*

at the heart of some practical problem of personal or social conduct, which needs solution. A Sunday-school class discussion of this sort is a composite facing together of one or more life situations, in solving which Christian truth can function. The problem-discussion method, when practically applied to a Sunday-school lesson, should create a happy class fellowship in which each one makes some contribution, from the total of which finally issue a few clearly stated principles of Christian action.

In his *Why and How of Group Discussions,* Harrison Elliott suggests four kinds of questions to make this teaching method resultful, viz.: (1) the *problem* question as a starter for the discussion; (2) the *solution* question, introducing materials to help; (3) the *conclusion* question, heading up the discussion; and (4) the *action* question, aiming to lead the whole discussion to changed lives and conduct for members of the class.

Advantages of the problem-discussion method. (1) It creates a vital interest in the meetings of the class, increasing attendance, and making it more regular. (2) It enables many to participate, thus satisfying what to some is a natural longing to express an opinion. (3) It permits the use of current events, local and far-away, the illustrations taken from social conditions having causes which lie far back in the hearts of individuals like themselves. (4) It sharpens wits and cultivates the logical, reasoning powers. (5) It enhances tolerance and respect for the opinions and rights of associates. (6) It extends the horizons of life-interests, presenting many angles and approaches. (7) It forces the necessity of clear, convincing statement as a factor in solving problems. (8) It makes real contributions to the serious thinking of the class members, giving information and inspiration for better living.

The discussion method is effective: (1) when there is a tactful leader who thinks things through, and knows how

to start the group and to guide it. Success or failure of this method depends more upon the leader than in the lecture or any other method. If, on one hand, he dictates, dominates, represses, or, on the other, if he dilatorily lets things lazily saunter along, he kills the hope of any permanent good being accomplished; (2) when the problem for discussion is made so plain that even the stupid know what it is all about, and are encouraged to participate; (3) when the leader salvages the verbiage, retaining only such opinions as contribute to the solution of the problem, and then summarizes so that the group feels that the discussion has been of vital value in everyday living.

The Lecture Method

The lecture method, about the poorest of all methods for the Sunday school, is very acceptable for some subjects in college classes, seminaries, or graduate schools, and has some advantages, under certain conditions, for Sunday-school classes. A few of these we will note briefly, and then look into its limitations.

Advantages of the lecture method in Sunday schools. (1) Where there are very large classes of adults, or mature young people, it seems to be the method often used to teach the lesson. (2) The teacher-lecturer can thus get across to his auditors, for such they are, a larger "body" of Christian truth in the period set aside for the presentation of the lesson. (3) To a degree, the teacher has more freedom in the selection of materials than if he "had to stick to the lesson," in the obsolete way of "expounding" the Scriptures "verse by verse," the teacher doing most of the "pounding." (4) If the teacher makes the hour permanently attractive, this method requires much harder work on his part and, therefore, is more beneficial to him. If the class is willing to "let George do it," then it's up to

"George" to make good. (5) A class known to have a lecturer-teacher, who asks no questions, and puts nobody to work on the lesson, will attract certain timid people who shun all public participation in religious matters. (6) When the lecture is unusually well done and reinforced by a strong class organization, it is quite possible, in some communities, to build up big classes of men or women. (7) With the outstanding, unusually successful lecturer-teacher the method popularizes the religious message; even in the smaller school, with the smaller class, this may mean much to the whole life of the neighborhood, with influences going far beyond.

Limitations of the lecture method for Sunday-school classes. (1) It is a one-man method, where the teacher's personality is apt to play too prominent a part; often, if the teacher is removed by death, or any other cause, the class collapses. (2) The method prevents coöperative effort on the part of the members of the class in the instruction period of the Sunday session, and thereby robs them of the real educational and spiritual values of "getting into the game," as individuals. (3) The method is acceptable only for large adult classes, or big classes for young men or young women. (4) To be really effective as a teaching method it requires more time for preparation than most teachers have. (5) It encourages mental laziness on the part of pupils. (6) It requires thoroughly equipped lecturer-teachers, or there is utter failure. (7) If the teacher himself (herself) is too busy to do his best in getting ready for his class responsibility, then his lecture will be insipid, wordy, and disappointing. (8) If the teacher is suddenly compelled to be absent, it is harder to get a good substitute. (9) If the teacher, when present, sets a high standard, he must keep it up, or interest wanes; for most teachers, it is difficult to "strike twelve" right along. (10) Unless well done the method itself may become monotonous.

(11) The method in the hands of an expert has been known to work harm to the regular Sunday preaching services of the church. The writer once belonged to a large men's class, with an enrollment of nearly nine hundred, meeting at 9:45 A.M., where the teacher was so good that few men ever stayed to the morning worship service of the church, although the pastor was rated high. They simply did not want two "sermons" in one morning.

CHAPTER QUESTIONS

Memory tests.—1. What are the three commonly used methods in Sunday-school teaching? 2. Give the five kinds of questions and an example of each. 3. State ten characteristics of good questions. 4. What eight things do good questions do? Mention ten "don'ts." 5. What is meant by the problem-discussion method? Give its advantages. When is it most effective? 6. State the sevenfold advantage of the lecture method of Sunday-school teaching. 7. Point out some limitations of the lecture method with Sunday-school classes.

Discussion topics.—1. Of the three methods of Sunday-school teaching treated in this chapter, which is most effective with young people? 2. What method wins most Adults to the Sunday-school class? 3. What kinds of questions are best suited to Juniors? 4. State the advantages of using a variety of teaching methods.

CHAPTER XX

MAKING GOOD AS A STORY-TELLER

For all workers with children the most effective teaching method is story-telling. Story-telling tickles the imagination and quickens the mental powers of reception. The teaching process without this heads toward a blind alley.

In the brief compass of this chapter a few hints are given to help Sunday-school teachers test their own story-telling; there are suggested earmarks of the story-teller that makes good; a few don'ts are mentioned; and then a thoroughgoing course on story-telling is outlined with worth-while references. This self-serve course, together with faithful practice, will help teachers to make good as story-tellers.

Testing a Story for Sunday-School Use

Practically every Sunday-school teacher uses stories, no matter what age group is being taught. It is well to check up one's own story-telling by asking some of these simple questions:

(1) *Are the stories used suitable to the pupils,* their ages, their conditions, their experiences, their interests and understanding? How far does the story told pick up facts well known to the pupils? In brief, does the story come out of the world in which the pupil lives, and moves, and has his being? Unless this is true, the story-teller speaks an unknown tongue, and so fails utterly. (2) *Is too much time given to the story?* Do other features of the lesson

period suffer because the story, or several stories, claim an undue amount of time? Story-telling can be overdone. (3) Is the story *full of action,* a progressive movement toward the climax, or does it loiter by the way and get "lost in the woods" of details? The dilly-dallier defeats the purpose of his story. (4) Is the *story clear* as a dash of the morning sun? Do the pupils get it sentence by sentence, or is the pupil mind now and again shot into a dark tunnel and lost, even for the moment? Density is disaster in story-telling. (5) Is the story, from beginning to end, *smooth-flowing* as the quiet, but ever progressing stream? Abruptness shocks the mind and breaks the spell of imagination and, therefore, defeats the truth-teaching power of the story. (6) *Does the story hang together?* If not, the "pupils' attention" will hang separately. The common thread on which story facts are strung, while not noticeable, nevertheless, is necessary. Unity is the price of perfection in the story-teller's art. (7) *Does the story carry a positive, worth-while message?* If it does not, it is a pewter tool in the teacher's hand, pretty and polished, but powerless. (8) Is the story *an end in itself?* The well-chosen, well-planned story, perfectly told, for exhibition purposes, has no conceivably useful place in Sunday-school teaching. The Sunday-school story should drive home a Christian truth.

The Story's Parts

It is simple to say it, yet it needs constant utterance: the story has three parts which must be kept in proper sequence, viz.: (1) the beginning, (2) progressive development, and (3) climax and close. Story parts properly articulated start well, hang together, keep moving in the right direction, and come to their destination running on high, and dangerously near the traffic-speed limit.

The Story-Teller That Makes Good

Every Sunday-school teacher who tells stories wants to make good; especially if the pupils are children. The following suggestions may help:

(1) If to children, use *short, simple sentences* with rhythmic repeating; they get the story and the story gets them, moment by moment; the repetition is like the smile of the old friend; it is the thing the child mind loves. (2) *Look directly* into the faces of the little folk; they watch lips, looks, and everything. (3) *Speak distinctly,* but do not distressingly "lip it"; give correct inflections, mimicry, and make the word pictures vivid. What seems overdone in a story for young people and adults is expected and enjoyed by children. They themselves live in a world of mimicry and, therefore, feast their souls on it. (4) Be *straightforward* and *keep moving.* When once the story gets into high, it is no time to drop into second, even on hills, certainly no time to stop to change tires, adjust carburetor, or polish the windshield. Of course, there are dramatic pauses, slight "slow-downs," which are necessary for right effects in story-telling. (5) *Gesture very little,* and let that little always be natural and with purpose. Often gestures detract; sometimes they smother the story. Hands always moving, like windmills, or pancake flippers, break the spell of the story.

Don'ts for Story-Tellers

A few don'ts may be of practical value to the Sunday-school teacher who really, honestly wants to make good as a story-teller. (1) *Don't use unfamiliar words or phrases.* They are like missing links in the chain of thought. If words are pictures—and they are—let them be the familiar ones that hang on childhood walls. (2) *Don't be clumsy,*

ill at ease. Members of the awkward squad better stay off the dress parade grounds of the story-teller. (3) *Don't put "holy" false tones in the voice.* Genuine piety never needs, or uses such superficial mannerisms. Piosity has no place in the heart or work of the Sunday-school teacher. Even a child knows what's what. And a teen-ager with his X-ray keenness penetrates and execrates it all. B natural is the story-teller's key, always. (4) *Don't memorize or moralize.* The first makes story-telling mechanical and wooden; the second is absolutely unnecessary; it is often the fly in the ointment at the last minute. If a purposeful story has been well told, let it do its own moralizing; tagging a moral on the end of a story is vicious pedagogy. It is about as sensible as to label an American Beauty rose. (5) *Don't introduce irrelevant incidents* that draw away attention from the real story. The Sunday-school story-teller must not, like the average space-filling newspaper reporter, get lost in a forest of details. (6) *Don't in the midst of the story introduce questions.* Such a habit is sure to send listeners off on a tangent trip, to be lost entirely in their own thinking. (7) Don't use *and* and *then* too often. Such a tendency leads to long sentences, involved and difficult to follow. Conjunctions are like railroad junctions, they suggest a change of trains. He is a poor conductor that loses his passengers. (8) *Don't hesitate to preëmpt the best stories in fact and fiction.* The story-teller, if necessary, should take to his airplane, submarine, and auto, searching sky, sea, and land for the best. Collect, classify, and card index, the best stories from everywhere.

A Course in Story-Telling

The following books form a small, but very desirable library of books most helpful for Sunday-school story-tellers. In naming a few there is no thought of discrimina-

tion; these are the ones the author has used effectively for reference in his story-telling classes.

Story-Telling Lessons—Tralle
Stories and Story-Telling—St. John
Religious Education Through Story-Telling—Cather
Story-Telling for Teachers of Beginners and Primary Children (S. T. B. P.)—Cather
Story-Telling, Questioning, and Studying—Horne
The Use of the Story in Religious Education—Eggleston
Manual of Stories—Forbush
Story-Telling in School and Home—Partridge
How to Tell Stories to Children—Bryant
For the Story-Teller—Bailey
Some Great Stories and How to Tell Them—Wyche

It is suggested that the teachers who desire to pursue this course and who can have access to these books, or at least to some of them, follow the readings in sequence as here given. If a Sunday school or group of Sunday schools in a community should like to purchase this Story-Tellers' Library, the publishers of this book will gladly supply information, or upon order send the books at the lowest prices. A group of teachers could afford to spend an entire winter reading and discussing these subjects.

Definition of the Story. Tralle, chap vi. St. John, chap. ii. Cather, Editor's Introduction, pp. 9-18. Eggleston, chap. i. Horne, pp. 23-26. Cather, chap. i, S.T.B.P.

Learning Story-Telling. Tralle, chap. i. St. John, chap. i. Cather, chaps. ii, iii, iv, S.T.B.P.

Value and Use of the Story. Forbush, chap. i. Partridge, chap. xiii. Cather, chaps. viii, ix, x.

Aim and Purpose of Story-Telling. Bryant, chap. i. Bailey, chaps. vi, ix, x. Horne, pp. 28-36. Cather, chap. i.

Parts and Form of the Story. Tralle, chaps. iv, v. Eg-

gleston, chap. ii. St. John, chap. vi. Cather, chap. vi.

How to Tell Stories. Tralle, chaps. ii, iii. St. John, chap. vii. Cather, chap. vii. Eggleston, chaps. iii, iv, v. Cather, chaps. v, vi, vii, viii, ix, S.T.B.P. Bailey, chaps. iii, iv, v. Horne, pp. 26, 27, 40-44. Forbush, chaps. iv, v. Partridge, chap. iv. Wyche, pp. 90-101. Bryant, chaps. iii, iv.

Types and Kinds of Stories. Tralle, chap. vii. St. John, chaps. iii, iv. Eggleston, chaps. vii, ix, x, xi, xiii, xiv. Forbush, chaps. ii, iii. Cather, chaps. ii, iii, iv, v. Partridge, chaps. v, vi, vii, viii, ix, x. Bryant, chap. i. Bailey, chaps. vii, viii, xi.

The Grading of Stories. Tralle, chap. viii. Eggleston, chaps. viii, xx. St. John, chaps. viii, ix, x. Partridge, chap. xii. Bryant, pp. 53-56; 127-253. Horne, pp. 56-60.

Testing, Studying, and Classifying Stories. Tralle, chaps. ix, x. Forbush, pp. 52-54.

Bottle-Doll Story-Telling. Forbush, chaps. xvi, xvii, xviii, xix, xx, xxi, xxii, xxiii, xxiv, xxv.

Picture Story-Telling. Forbush, chap. vii. Cather, chap. x.

Bible Story-Telling. Forbush, chap. xii. Wyche, pp. 58-64. Partridge, chap. xviii. Cather, chap. xii.

Story-Telling in the Public School. Forbush, chap. xiii. Bryant, chaps. i, v. Cather (chapter titles regarding specific studies in school curriculum, especially Part II). Partridge, chaps. xiv, xv, xvi, xvii.

Story-Telling in the Home and Public Library. Wyche, pp. 65-67, 70-72. Forbush, chaps. xiv, xv.

Dramatizing Stories. Forbush, chap. iv. Cather, chap. xi.

CHAPTER QUESTIONS

Memory tests.—1. What place has story-telling in the work of a teacher of children? 2. Give the story-telling tests. 3. What are the parts of a story? 4. Give the five earmarks of the story-teller

that makes good. 5. State eight "don'ts" for story-tellers. 6. Name five good books on story-telling.

Discussion topics.—1. Why is story-telling so effective as a teaching method? 2. Of the several tests given, which two are most significant? Why? 3. Which part of the story needs most careful study by the story-teller? 4. Give your own description of a good story-teller. 6. Why should a Sunday-school teacher take a course in story-telling?

CHAPTER XXI

THE USES OF PICTURES IN TEACHING

From the hieroglyphic writings of primitive peoples down to the present time pictures have talked. Practically every emotion which speech can stir in the human heart can be stirred by pictures. They often succeed where the arts of speech fail. Crudest picture-writing of crudest races has played an important part in their lives. Music and art, in some form, have existed among even the wildest tribes.

The value of pictures in teaching religion has been recognized through the centuries. Falsehood, as well as truth, projects itself through pictures. Pictures often pervert facts. Many of the so-called religious masterpieces are wholly or largely untrue to the simple Bible facts. It were better never to use such pictures. False pictures, however, are often tolerated where false speech would be resented at once. Art is potent with evil as well as good. In itself it is morally neutral; in the hands of the vicious-minded it carries its carrion into the lives of men and nations. Purified and ennobled, art lifts human lives to heavenly levels and brings divinity into the otherwise desolate and dismal corners of humanity. The power for evil or good in a picture cannot possibly be measured. Propagandists often use pictures to give dominance to their ideas and to gain followers. The ends may be righteous or unrighteous.

In this chapter we can only nibble around the edges of this exceedingly important subject. We consider the kinds of pictures available for Sunday-school use, and their teaching values; list picture titles suitable for the several Sunday-school age groups; suggest where such pictures can be secured, and offer a few hints in the direction of a reading course on pictures and their appreciation.

Kinds of Pictures

It does not require large sums of money for a Sunday-school teacher to equip herself with copies of some of the greatest pictures in the world. She can, if she sets about it seriously and systematically, form a collection of real intrinsic worth. Some of the sources available are: (1) *book prints* of biographical, geographical, historical, industrial, and travel interest; animal, flower, and other nature scenes; fiction illustrations; (2) *art calendars;* (3) *art posters with a message* (National Child Welfare Association, and other sources); (4) *copies of art masterpieces,* bringing together the picture wealth of the world and of all ages; (5) *best art in current magazines,* some of which is very high grade; (6) *rotogravures* from daily or weekly newspaper supplements; (7) *postcards,* now so abundant from every land; (8) *photographs,* as common to-day as autumn leaves; the camera has conquered land and sky and sea and lays its treasures before us; (9) *stereographs* of many most interesting scenes in Bible and other lands; (10) *blue prints, graphs, and line drawings* of many kinds; (11) *sketches* in charcoal, water color, oil, and crayon, on paper, cloth, and blackboard; (12) *stereopticon slides,* now available for almost every conceivable type of picture; (13) *stereopticon rolls of films;* (14) *movie reels* of films, now quite accessible at reasonable prices.

Teaching Values of Pictures

Without comment, these teaching values of pictures are suggested:

(1) Pictures capture attention; (2) hold interest; (3) visualize facts; (4) illuminate the truth; (5) stimulate thinking; (6) stir the emotions; (7) lead to action; (8) nurture the imagination; (9) assist in habit formation; (10) set up ideals; (11) interpret the experiences of life; (12) pass on as a heritage race customs, traits, and traditions; (13) bring out spiritual values; (14) evoke self-expression. Rightly used, pictures carry teaching values of the highest order.

Suitable Pictures for the Several Ages

Sunday-school workers will find it worth while to consider the use of the following pictures with the Sunday-school groups they teach. Many are offered. Few should be used. Pictures, like words, can be overdone. From the fuller list of pictures in Appendix E of this book, a few well-chosen ones in large copies should be secured to decorate the walls of department rooms, or screens of department corners. Better a few at a time and change them than to have too many and confuse pupils. Children's specialists should be consulted, especially on the choice of appropriate art prints for the classroom walls. Naturally, many of those mentioned are of equal interest to two or more age groups. They are classified, so that the groupings may be of immediate help to workers in smaller Sunday schools. Small, low-priced prints can be secured of all of those that are listed. Those inaccessible and those financially prohibitive are not listed. It is quite possible for a small Sunday school, at very slight expense, to own the entire collection. It would be a good investment. Many of the pictures can also be secured in more expensive prints.

Pictures for Cradle Roll Classes

Hofmann, "Simeon"
Knaus, "Rest in Flight"
Murillo, "Madonna and Child"
Raphael, "Madonna of the Chair"
Millet, "Feeding Her Birds"
Van Dyck, "Baby Stuart"

Pictures for Beginners

Plockhorst, "Christ Blessing Little Children"
Correggio, "The Holy Night"
Hofmann, "Worship of the Wise Men"
Vriendt, "Moses Is Found"
Sant, "The Child Samuel"
Landseer, "Dignity and Impudence"

Pictures for Primary Pupils

Hofmann, "Christ Healing the Sick"
Uhde, "Jesus with the Children Today"
Blashfield, "Christmas Bells"
Sant, "The Young Timothy with the Scriptures"
Reynolds, "Age of Innocence"
Wunsch, "The Music Lesson"
Landseer, "A Distinguished Member of the Humane Society"

Pictures for Juniors

Schonherr, "Christ Knocking at the Door"
Normand, "David and Saul"
Hofmann, "Christ and the Doctors"
Riviére, "Daniel with the Lions"
Kaiser, "The Sisters"
Millet, "The Angelus"
Gaudens, "Statue of Lincoln," Lincoln Park, Chicago

Pictures for Intermediates—Seniors

Long, "Christ, or Diana?"
Hofmann, "The Crucifixion"
Sant, "Soul's Awakening"
Watts, "Sir Galahad"
Naack, "The Resurrection"
Burnand, "John and Peter Running to the Tomb"

Pictures for Young People

Armitage, "The Remorse of Judas"
Hofmann, "Head of Christ"
Tissot, "The Prodigal's Return"
Hofmann, "Christ and the Rich Young Man"

Taylor, "When I Consider Thy Heavens"
Hofmann, "Christ Knocking at the Door"

Pictures for Adults

Ciseri, "Behold the Man!"
Zimmerman, "Christ the Consoler"
Uhde, "The Trial of Abraham's Faith"
Bloch, "Come Unto Me"
Hunt, "Light of the World"
Thorwaldsen, "The Christ"

Sunday-school workers desiring to form collections of teaching pictures should correspond with the publishers of this volume and with the New York Sunday-School Commission, 29 Lafayette Place, New York City, which has issued a very complete handbook of religious pictures.

A Reading Course on Picture Appreciation

The following references will prove of practical and lasting benefit to all Sunday-school workers who really desire to know pictures and to interpret their messages:

*Bacon, *Pictures That Every Child Should Know*
Bailey, **Art Studies in the Life of Christ;*
**The Gospel in Art;*
***The Use of Art in Religious Education*
**Beard, *Pictures in Religious Education*
**Bonsall, *Famous Hymns, with Stories and Pictures*
Bryant, *Famous Pictures of Real Boys and Girls*
Cody and Dewey, *Picture Stories from the Great Artists*
Coffin, *Guide to Pictures for Beginners;*
How to Study Pictures
Collmann, *Art Talks with Young Folks*
Conway, *The Children's Book of Art*

*The single star means desirable books for workers in small schools.
**Double star means first choice.

Cyr, *Cyr Graded Art Readers* (three books)
*Emery, *How to Enjoy Pictures*
Gibson, *Decorative and Educational Pictures*
*Hervey, *Picture Work*
Horne and Scobey, *Stories of Great Artists*
*Hurll, *How To Show Pictures to Children*
Schwartz, *Famous Pictures of Children*
Sturgis, *The Appreciation of Pictures* (History of Art)
*Van Dyke, *The Meaning of Pictures*
Wilson, *Picture Study in the Elementary Schools*
*Witt, *How To Look at Pictures*

*The single star means desirable books for workers in small schools.

CHAPTER QUESTIONS

Memory tests.—1. Show the power of pictures and their teaching values. 2. Name five pictures suitable for each of the following age groups of Sunday-school pupils: (*a*) Cradle Roll Class, (*b*) Beginners, (*c*) Primary Pupils, (*d*) Juniors, (*e*) Intermediates—Seniors, (*f*) Young People, (*g*) Adults. 3. Mention ten good books to help Sunday-school workers know and appreciate pictures.

Discussion topics.—1. Which is the more powerful teaching instrument, pictures or speech? 2. What can pictures do that music cannot? 3. Could you support the statement that pictures of Bible people and scenes do more harm than good? 4. Why do you suppose Jesus left no pictures?

CHAPTER XXII

HANDWORK, PROJECTS, AND PAGEANTRY

Except handwork, these are the newer and, in many ways, the more useful methods of Sunday-school teaching. They have real interest to the teachers of children and young people. Simple handwork, simple projects, and elementary dramatics all lend themselves to more effective presentation of the truth, even to Beginners. Primary children, already going to public school, are capable of more complex forms, and the teachers of Juniors find well planned handwork of great value. Projects really worth while can be put through with zest and profit by Juniors, and older Juniors take to pageantry like ducks to water. Intermediates will work for weeks on a project that vitally concerns itself with their problems. Only certain forms of handwork appeal. Intermediate boys have built wonderful relief maps of Palestine, replicas of Solomon's Temple, and other difficult pieces of handwork.

As a rule, boys of the early teen age are so awkward and so sensitive that they normally shun the footlights. They will build staging, screens, backgrounds, accessories, and the like, and take interest in doing so. The later teens, both boys and girls, "just love" dramatics and particular parts in pageants, especially the patriotic, chivalrous, and courtly scenes. Young people, under guidance of the right sort, will undertake and see through to the end projects of rather ambitious proportions. The project principle, as worked through by Erwin Shaver, proves its fascination for

adolescents. Teachers of young people should thoroughly acquaint themselves with his books.

Of course, in the smaller school, especially the one-room type, handwork, projects, and pageantry have decided limitations; nevertheless, the wide-awake teacher can plan a weekday session at her home and get across a lot of interesting experiments. In some instances a teacher has taken her class out into the yard near the Sunday school, or at her home, and planned simple pageants to good effect. The writer well remembers his experience with a class of boys in directing them through a number of handwork-projects at his own home, where an unfinished room was accessible.

Handwork

Values of handwork. Teachers in the smaller schools will find real values in handwork, such as: (1) Profitable occupation for Beginners and early Primary pupils whose hands and feet "just won't" stay still; these little fidgets need outlets for their restlessness; (2) helpful information in the judging of and handling of materials; (3) instruction through the development of the power to think things out by design and to put things together for a purpose; (4) recreation, because a change from the book type of class work; (5) self-control, for the sake of accomplishment of a given piece of work; (6) unselfishness, because the article made is often to be given to others; sometimes to a sick child, or a crippled one, or it may be to an aged shut-in, who is made happy by the simple thing constructed by a child; (7) utility, especially such cabinets, maps, models, posters, etc., as teen-age boys or girls can make.

The advantages of handwork as a method of teaching in the Sunday school are: (1) Increases class attendance; (2) arouses and holds interest; (3) minimizes pupil discipline; (4) attracts attention to the Sunday school; (5)

insures better teaching; (6) gives variety to the class period; (7) harnesses or directs each pupil's energy; (8) satisfies creative instincts; (9) utilizes the desire for self-expression; (10) satisfies curiosity and love of adventure; (11) fixes the lesson facts; (12) trains the imagination; (13) disciplines the hand and eye; (14) aids the memory; (15) conserves the emotions; (16) increases self-respect and confidence; (17) demands self-control; (18) rewards accuracy; (19) visualizes and concretes truth; (20) cultivates the reasoning powers; (21) develops initiative and originality; (22) increases the power of concentration, therefore strengthening the will; (23) cultivates an appreciation of the beautiful in form, symmetry, and color; and (24) socializes ability and conduct.

Kinds of handwork: (1) Paper work, such as cutting with scissors or knife, folding, tearing, and coloring; (2) card sewing from a ready-made design, or original one; (3) stencil tracing on paper for borders, on blackboard for borders, on wood, or on leather; (4) pen work (script or print), answering questions on lesson folders or in books; lettering and alphabet work; designing of borders; pen tracing on pictures, or on coping-sawed wooden objects; notebook work in connection with lessons; brief descriptions—such as essays, outlines, poems, and hymns, and reports on assignments; (5) wooden stock and block printing with inks and dyes on plain outline shapes sawed with coping saw, or designed carved blocks; (6) picture work —filling in outlined pictures on lesson folders and books with crayola; illuminating of letters, designs, pictures for covers, verses of scripture, and hymns; drawing free hand with chalk on blackboard, or using crayola, charcoal, pen, water color, and oil; picture pasting in books, for hospitals or mission stations, using cut-outs, American Sunday-School Union, Perry, Brown, Wilde, or other prints; picture-mounting behind glass with passe-partout binding, and

gesso mounting of pictures; (7) pennant making, for class, school, and home use; (8) poster making, with pictures drawn or pasted on, also lettering and decorating; (9) map making of several kinds, viz.: simple tracing of outline maps, filling in and coloring flat and relief maps, drawing new maps accurate to scale, sand maps on trays or table, pulp (papier mache), plasticene, or clay maps on trays or table, electric maps, and human maps; (10) model making of Bible scenes, utensils, instruments, water jars, household articles, clothing—made with paper, pasteboard, cardboard, plasticene, clay, raffia, reed, cloth, wood (both whittling, and coping saw, also with lathe); carving and burning leather; metals (bending, hammering, tooling); (11) museum making, with above models, with collections of curios from Bible lands, and with collections of curios from missionary lands.

Handwork materials may be permanently cared for in (1) envelopes; (2) portfolios; (3) loose-leaf folders; (4) scrap books; (5) magazine binders; (6) boxes; (7) cabinets, and (8) display cases.

Problem-Project Method

One of the most recent and surely most acceptable methods of teaching is the problem-project method. Teachers in smaller schools may find in the literature available, and referred to later, valuable suggestions. They will need to adapt, as they adopt, ideas to the problems and peculiar conditions of their pupils and the physical limitations to which they may be subjected for lack of room and equipment.

Meaning of the term "Project." John Alford Stevenson gives a satisfactory definition in his recent book, *The Project Method of Teaching,* on page 43, which may profitably be read by every teacher in the smaller Sunday school.

He says: "A project is a problematic act carried to completion in its natural setting." Another helpful book is that by Alice M. Krackowizer, called *Projects in the Primary Grades,* in which she says, "Any purposeful activity, determined upon and carried to a successful conclusion, becomes a project."

Kinds of projects. Charles A. McMurray, in his useful book, *Teaching by Projects,* (p. 1) suggests that from the pupil's viewpoint, there are two kinds of projects: (1) the self-chosen, and (2) the self-accepted; *i.e.,* those chosen by the class. In the same chapter (pp. 5–10) he shows the range of projects for use in schoolrooms. These projects are suggestive to Sunday-school teachers. As to the scope of interest, projects may be: (1) simple, objective projects of the handwork type; (2) geographical projects of wide variety; (3) scientific projects and historical, of personal and national import; and (4) literary projects, resulting in masterpieces of literature.

Standard elements in a project. McMurray suggests six important elements of a standard unit of mental effort: (1) it is an important whole; (2) it is dynamic in its essential forward movements; (3) it organizes and uses knowledge on the basis of a definite purpose; (4) it sets up a series of problems which are embodied in a concrete object, or situation in real life; and (6) it leaves in the mind a knowledge product which serves to introduce and explain other kindred projects.

What the project method does. In *Method in Teaching Religion,* by Betts and Hawthorne (page 215) we read, "The project method sets the child at work upon some real project, problem, or enterprise suited to his interest, and related to his experience, and expects him to gather information, discover facts and relationships, work out solutions, and finally carry the enterprise through to completion." This statement gives Sunday-school teachers a clear

conception of this valuable teaching method in the hands of trained teachers. There is no reason why any teacher of fair intelligence anywhere may not profit by the use of projects.

Advantages of the project method in teaching religion. Ruby Minor, in *Principles of Teaching Practically Applied* (p. 240) states in substance the following advantages:

(1) It derives its subject-matter and technique from life situations, thus relating the school and its activities to the concrete problems of life; (2) it provides a natural method of learning . . . the inherited religious and social experience which the Sunday school should give its pupils; (3) it challenges the ability of the pupils to explore, and investigate new truths for themselves; and (4) it develops qualities of leadership in the pupils, developing initiative, foresight, efficiency, thoroughness in thinking things through, discrimination, self-reliance, self-direction, and self-control.

Projects suited to Sunday-school instruction. W. H. Kilpatrick, in *The Project Method,* discusses the following five kinds of projects which commend themselves to religious instructors: (1) projects which express objectively an idea, purpose, or plan through some form of physical or social activity; (2) projects the purpose of which is to create in the pupils such subjective experiences as appreciation of the beautiful, with its attendant emotional thrills; (3) projects for mature young people and adults which call for the mastery of intellectual difficulties; (4) projects so chosen as to enrich the experiences of life by fuller information, broader outlook, and valuable biblical stories, and other religious materials in the Bible, Christian hymns, and the history of the Christian religion; and (5) projects the purpose of which is to increase the abilities; *i.e.,* to put a religious rapid calculator, or thumb index, quickly into the hands of the student.

Carrying through a project. Erwin L. Shaver, in his exceedingly valuable book, *The Project Principle in Religious Education,* (p. 82) makes these definite suggestions, quoted in substance, on putting a project through: (1) Direct pupils on how to make observations, investigations, and experiments, and so reporting on same that the whole class may profit most; (2) organize and lead recreational and sociability interests so as to contribute to the project; (3) enrich the experience of the group by telling stories, and giving further information not readily accessible to the whole group; (4) in hearing reports, ask thought-provoking questions, thus quickening and guiding discussion through an exchange of experiences; (5) assist members of class to properly evaluate and appreciate the discoveries made; and (6) guide and direct items in the project which need drill. In brief, the instructor becomes an intellectual engineer.

The teacher in the small Sunday school needs this warning. After studying such books as the above, then be sure to undertake and put through a few simple projects before leading pupils on to any more complicated ones. Otherwise the teacher will become discouraged, and pupils themselves will lose interest and give up.

Good illustrations of the above kinds of projects might be such as the following: Under (1) could be, for example, the construction of an oriental house and furnishing the same, as a handwork project. This would require a search into the Bible, Bible geographies, Bible dictionaries, Palestinian photographs, for descriptions of houses, furnishings, etc. This construction could be an individual or a group project, and on a small or large scale. Gertrude Hartley's little book, *The Use of Projects in Religious Education,* would be very helpful; there are scores of such handwork projects there suggested. Palestinian relief maps can be made with great profit. Information thus gained is permanent.

Under (2) pupils could select the most beautiful and helpful pictures of scenes and incidents in the life of Jesus; then mount these in loose-leaf albums; then study each picture to get its spiritual meaning, writing the same neatly and briefly on the page opposite the picture. It is surprising how well this can be done, even by Juniors. Even Primary children can select the pictures, mount and name them. They know the pictures in the life of Jesus which they love, and can tell why.

Under (3) mature young people and adults can search out with a good concordance every Scripture bearing on some doctrine difficult to understand, then actually write out the verses, comparing the same, and reaching conclusions from the Bible itself. Then authorities extra-biblical may be consulted and quoted, their statements being arranged in a notebook. The great central doctrine of the resurrection of Jesus, alone, is a big enough project for study for weeks along the above lines, profitable to any doubting young person anxious to solve his intellectual difficulties on this subject. It will do more, for if he or she lets the Scriptures speak for themselves, not only this chief of all New Testament miracles, but all other lesser ones, can in this way find their assurance and explanation.

Under (4) Intermediates, Seniors, and Young People could profitably spend several months on making a complete harmony of the gospels using the Gospel of Mark as a chronological basis, at least for the adult life of Jesus. This has often been done. The purchase of inexpensive copies of the New Testament and sheets of tough paper, or a blank book, may thus start an interesting project leading to a never-to-be-forgotten knowledge of, and interest in, the events and teachings of Jesus' ministry. Again, under (4) a few Christian hymns can be selected, transscribed, illustrated, history of each hymn given, and stories of its use told. Books thus constructed are of great

value, the purpose being to enrich religious experience.

Under (4) also there could be made a comparative study of the origin and common elements in the several Christian denominations.

Under (5) the books of the Bible can be "made," the whole sixty-six forming a library of actual books. The writer took a class of Junior boys through this experience with different methods at different times. Girls are just as interested. Small blocks of wood were prepared to represent books; these were carved, burnt, painted, decorated and named. When done they made a set of shelves of Bible books often used in drills of many kinds. Primary children cut cardboard "books" and printed names on them.

Another group of Juniors worked weeks on compiling actual books, the full sixty-six of the Bible, by purchasing old Bibles and separating the leaves, then binding these into the many books; making covers and binding the sheets of actual Bible book; then illuminating covers by title decorations, and inside, placing table of contents, with leading Bible characters and events in that particular book indexed. This last project took months. These Juniors knew more about the structure and contents of the Bible than most of the Adults in that small school.

Pageantry and Dramatization

As Sunday-school workers we have been all too slow to recognize the perfectly natural thing in children, viz.: their dramatic abilities. Small children "act out" much of the life of adults that they see about them. They are imitative, and quickly, cleverly mimic. One of the new principles of teaching is that the learning process is greatly enhanced if the pupils themselves are led to normally and heartily participate. In dramatics, pageantry, and pantomime the teacher has a rare opportunity to tie up native

dramatic abilities with biblical persons and scenes, and make lasting impressions. Even the small four- and five-year-olds jump right into simple pageantry and enjoy it. Juniors, as a rule, are good performers, with good memories, and the dash and daring which give response to the teacher's direction. Young people and certain adults having highly developed histrionic abilities, give biblical dramas and pageants of considerable proportions. When well done, and reverently, the teaching values are great.

Advantages of this method. (1) It captures the play spirit and channels it for biblical and other character-making truth; (2) it awakens such interest on the part of participants that the learning process is so vitalized that facts and events are more readily remembered; a story played is apt to be a story easily recalled; (3) it creates a desire in the pupil to keep in the fellowship of associates in class or school, thus encouraging prompt and regular attendance; (4) it is an individualizer of high merit; *i.e.,* pupils are thrown on their individual abilities to make good, thus developing initiative, self-reliance, and self-expression, and a laudable desire to succeed; (5) it is a socializer of first importance, bringing together the participants in such intimate, continuous relationships that they are forced to "live together" in unselfish ways, each making his contribution to the others in bringing the drama or pageant to success; surely in this method a most valuable impression is made of social interdependence, "the interest of each is the concern of all"; (6) when pupils really throw themselves into their parts, and when the characters played are great and good ones, the reflex on the life of the individual is of lasting and uplifting value.

Cautions. Dramatization as a teaching method in the Sunday school gets best teaching results when the pupils are by themselves and are not on exhibition. This method should not be overdone with any age group. "Star play-

ers" should not be overplayed; *i.e.,* all should be permitted to take parts from time to time, even though they be but minor ones. Praise should be given for endeavor as well as for achievement. Easier dramas and pageants should be undertaken at first. The great Bible stories, simply done, have more teaching value than trivial events put on elaborately. Choose worth-while themes. Don't attempt to "ape" theatrical performances. Don't feel it is necessary to have elaborate and expensive equipment. Teachers should not postpone this vital method of teaching because they feel they must be expert directors before beginning. Teachers in smaller schools should consult the reference-book lists in this volume to read up on the method itself, and also look over lists of pageants available for seasonal emphasis, as given in several of those books.

CHAPTER QUESTIONS

Memory tests.—1. Describe briefly, and in general, the plan of handwork, projects, and pageantry in Sunday-school work. 2. Give seven values of handwork as a teaching method in the Sunday school. 3. Mention the advantages of handwork. Kinds? How cared for? 4. What is meant by the term "project"? What different kinds of projects are there? 5. State four advantages in the project method of teaching religion. 6. What four kinds of projects are best suited to Sunday-school instruction? 7. Give the six steps in putting a project through. 8. Is teaching through pageantry and dramatics a natural method? 9. Give six advantages in teaching through pageantry and dramatics. 10. What five cautions are needed?

Discussion topics.—1. DEBATE: *Resolved,* That handwork is a more effective method of teaching in the Sunday school than story-telling. 2. DEBATE: *Resolved,* That the problem-project method of Sunday-school teaching should be substituted for all other methods.

PART IV

MAKING GOOD THROUGH THE LONGER REACH

CHAPTER XXIII

FROM THE CRADLE TO THE GRAVE

The Sunday school is the only educational institution that serves all ages from the cradle to the grave. Even a smaller Sunday school can organize and administer the agencies considered in this chapter, by which the school makes good through the longer reach. There are three kinds of people which the Sunday school, in its regular session, does not enlist: (1) babies too young to be in the Beginner's Class or Department; (2) people too old, too ill, or too remote to attend; (3) those whose work on Sundays prevents them from being present at Sunday school. For these the smaller Sunday school can be as helpful as the larger one.

Organization to serve these three classes provides for: (1) Cradle Roll Department; (2) a Home Department, and (3) an Extension Department. The workers needed to operate these three departments are few, and the service so rewarding that it is a marvel why more Sunday schools do not use these effective ministries to the community. In almost every instance each department pays for itself, if independently financed. The smaller Sunday school that is connected with a church and supported by it can put the expenses of the work into its budget with full assurance that scarcely any item will meet with such general and generous approval. The appeal of the little child is age long and age strong, as also any service to the aged, or crippled, or unfortunate. The group served by the Ex-

tension Department asks no charity. They "pay as they enter," and are glad to do so.

The Cradle Roll Department

As above suggested, the Cradle Roll Department is the Sunday school's reach toward the babies too young to be enrolled in the Beginners work of the school. It includes those from the minute of birth to the fourth birthday anniversary. Very often a Cradle Roll class is planned to meet at the Sunday school for all children three years of age, but this class is a part of the Cradle Roll Department.

Why Have a Cradle Roll Department?

Some reasons for the Sunday school's outreach to the babies may be stated briefly: (1) The Sunday school's investment puts a religious mortgage on the child; (2) parents, especially if non-Christian and non-churchgoing, at once become interested in the Sunday school that thus cares; (3) mothers, in particular, often are lifted out of general indifference to the church and Sunday school and things religious; (4) sometimes these mothers can be brought together for fellowship, good times and profitable ones, thus enriching their own lives; (5) a number of Sunday schools have been able to enroll these mothers in informal, but practically helpful study courses of particular value to them as young mothers; (6) both fathers and mothers may be won to Sunday school and church attendance; (7) often, also, to a knowledge of Christ and church-membership.

(8) Parents are faced with the responsibility of the spiritual nurture of their child; (9) they, through the Cradle Roll Department, may be furnished with literature, books, leaflets, etc., on parental problems, duties, and privileges; (10) this nearly always leads to a more Christian view of

the home; (11) it is only natural that parents thus aroused send the "baby," when old enough, to the regular sessions of the Sunday school; (12) Cradle Roll Department workers, in looking about for homes with babies, often discover need; it may be for food, clothing, medicine, or better housing.

(13) The department officers are themselves helped into forms of unselfish service which gladden both givers and receivers; (14) this whole ministry of a Sunday school, through its Cradle Roll, lays upon the hearts of all the responsible members of the school the sacred opportunity and obligation which the school, as a whole, has for the little child who, after all, is the community's most valuable asset; and (15) all such service brings the servants to the feet of Him who said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

How to Get Cradle Roll Members

Those interested in starting a Cradle Roll Department —and it usually starts with the supervisor of children who sees tiny tots not old enough to be in her usual Sunday-school classes—should sit down and plan out a campaign. Some of these simple suggestions may point the way: (1) Members may be discovered through the pastor's visits; (2) through visits of the Home Department principal; (3) or the superintendent, or other Sunday-school officers; (4) more probably through the teachers in whose classes are boys and girls who have a baby brother or sister at home; (5) it may be that discovery is made when a Sunday-school census of the community is taken.

(6) The Cradle Roll principal will watch for new families moving into the neighborhood; (7) if the school is located where a daily or weekly newspaper circulates, and in which births are entered, these will be noted, and calls

made; (8) the superintendent may make public invitation for help in securing names of babies; (9) the pastor may publicly, from the platform, call attention to the desirability of enrolling all babies in the Sunday-school's Cradle Roll Department; (10) posters made attractive by pictures of babies will win attention of mothers and others and lead to new membership.

(11) The Cradle Roll principal may get help through the public-school teachers; (12) a public school parent-teacher association often furnishes a chance to secure names; (13) letters written to parents by the Cradle Roll principal, followed by a visit, may get enrollments; (14) Cradle Roll day observed by the Sunday school often brings, not only the mothers, but their neighbors who have babies; the friendliness leads to the promise to enter baby on the Cradle Roll; (15) children's day observance gives the opportunity for creating interest and finding babies.

Duties of the Cradle Roll Principal and Helpers

The key to the success of the Cradle Roll Department lies almost wholly with the principal. There are scores of smaller Sunday schools where the principal, sometimes called superintendent, does all that is done for the department and success attends her efforts. It is not necessary at all for the principal to have a lot of assistants. If there is organized a Cradle Roll class, meeting at the Sunday-school hour, she will need help "a plenty," if there are very many "wigglers" present at one time. Quickly put, the following indicate some of the duties and privileges of a Cradle Roll principal and helpers:

(1) Secures names and enters them on index cards (samples can be secured); (2) classifies these cards according to the ages of the children; e.g., into those who are one

year or less, two years, and three years old; this system permits inserts and "pull-outs"; (3) issues certificates of membership; (4) arranges mothers' parties for better acquaintance, and for explanation of Cradle Roll plans; (5) if mothers of three-year-olds can come to the Cradle Roll class, the principal provides a room, or curtained-off space near the class, so they can be together for study and can be "at hand" if needed; (6) names of Cradle Roll babies are entered on large scrolls, in books, or on clever "cradle" devices; (7) may choose visitors and classroom helpers to assist in the work; (8) these she will train; (9) she herself will read Cradle Roll magazines like *Babyhood,* and others; also general teachers' journals, and journals in religious education, for valuable hints on methods.

(10) She will fellowship with Cradle Roll workers of all denominations, and learn from these the better ways; (11) she will attend institutes and conventions; (12) pursue leadership-training courses, gaining a knowledge of the psychology of the little child, best methods of organization and administration, and how to help parents with their problems; (13) will notify the pastor about prospects for church-membership; (14) will direct proper persons to homes where poverty or other need is apparent; (15) will keep all her records carefully, and furnish the Sunday-school secretary with information for his records; (16) will make quarterly or annual reports as required; (17) will send birthday cards; (18) will visit "her" mothers and help them in every possible way, especially in times of illness; at such times a kind word, a brief, pleasant call, a few flowers, or a "tasty goody" works wonders in lasting friendships; (19) the Cradle Roll principal that genuinely loves babies, loves and sympathizes with their mothers, and sincerely, sensibly serves both, wins their good will and gratitude, and the highest approval of Him who took the babies in His arms and blessed them.

Cradle Roll Literature and Equipment

The publishers of this book will gladly send information and prices. Some of the following supplies will be needed: books on the work of the Cradle Roll Department, Cradle Roll outfits for starting the department, object lessons, stories, pictures, programs, and blocks, cradle rolls, Cradle Roll invitation cards, application cards, enrollment cards, birthday cards and folders, congratulation cards, Cradle Roll party supplies, Christmas and other seasonal greeting cards, record books, or card-index boxes, pennants, pins, buttons, banners, banks, and other equipment.

The Home Department

The Home Department of the Sunday school is that group of people who want to have Sunday school connection but are prevented from attending, either by age, or health, or distance, or home cares, or occupation. In this way they can share in regular Bible study and feel that they too belong to the Sunday school. Some Sunday schools have also what is called an Extension Department (see p. 253) but for most schools it may be better to include all who cannot attend the regular sessions in one group called the Home Department.

Why Every Sunday School Should Have a Home Department

There are certain reasons why there should be a Home Department in connection with every Sunday school. The size of the school has nothing to do with the fact, for just one devoted Christian man or woman can run a successful Home Department, even in connection with a very small Sunday school. There are many notable instances of this sort of service, which is essentially that of a mission-

ary. To have a Home Department with larger enrollment than the school of which it is a part is altogether possible where there is vision, ability, and much time to give to it. Some reader of these lines may have thought that his school should have a Home Department; well, as the familiar ad goes, "eventually, why not now?"

A Sunday school should have a Home Department for these reasons: (1) To express its missionary outreach, and love for folks once in its active membership; (2) to reach the unreached, and those deprived of the Sunday fellowship in Bible study; (3) to bring the home and the school together; (4) to conserve the service abilities of those to whom this kind of work makes a strong appeal; (5) to encourage and foster religion in the home; (6) to strengthen the Sunday school's endeavor to keep the Bible an open Book everywhere, that its truth may be the schoolmaster to bring all to Christ, who said, "Go, teach."

Steps in Starting a Home Department

The Home Department may start in different ways in different places. The steps may be as follows: (1) Somebody gets the idea; then that somebody should set the idea to work; (2) if that somebody is not the Sunday-school superintendent, then the superintendent should be interested; (3) then the two should select a competent man or woman and pour their enthusiasm into his or her heart, and get such an one to consent to become principal; (5) the Sunday-school superintendent should confer with the pastor and then present the whole matter to a meeting of officers and teachers and get their endorsement and backing; (6) a complete Home Department outfit necessary to start a department, if not already on hand, should be ordered; (7) the Home Department principal and Sunday-school superintendent, should study every part of it; (8)

visitors should then be chosen to meet with the Home Department principal and Sunday-school superintendent, so that they, too, may get full of the idea; (9) lists of prospective members should then be planned; (10) full supplies for the size of department expected should be ordered and on hand; (11) then "go to it," and get members.

Securing Home Department Members

The following hints may be helpful to those ready to launch a Home Department: (1) Ask the pastor to give wide publicity from his pulpit to the fact that a Home Department is to be started; secure names of prospects from his calling lists; (2) the Sunday-school superintendent should announce the beginning of the campaign for members and give the idea a hearty platform boost; (3) the Sunday-school secretary should, from his records, provide a good initial list of prospects; (4) get other contacts from any church visitor or Cradle Roll principal, or anybody who moves about through the community; (5) divide the community into clearly defined districts; (6) call visitors together, assign a specific district to each, supply invitations, explanatory leaflets, application blanks, and membership cards; give full instructions; (7) set day and hour for community-wide canvass; (8) make sure that all things are ready, all supplies on hand, all instructions plain; (9) put on the canvass, miss no available member, fine-tooth-comb the community; (10) set time and place for a rallying of visitors to report and review this work; (11) assemble all membership cards, classify these by districts, and assign the Home Department members to the visitors who will be responsible for them; (12) send visitors with an envelope of supplies for each Home Department member; in each envelope have a Home Department lesson quarterly, a collection receptacle, a report card or book, a Home Depart-

ment button or pin, and such other supplies as may be thought best, these to be renewed quarter by quarter, as needed, by the visitor or principal of the department.

Duties of Home Department Members

The author of "Best Ways Booklet" No. 9, supplied by the publishers of this book, refers to the simple duties and privileges of Home Department members as follows:

(1) To study the lesson at least one-half hour each week. This is a minimum of time, but yet will enable the member to become familiar with the passage of Scripture and the comments upon it which the quarterly provides. Even this will bring some religious thought into the mind of the member, and in time will yield a very considerable knowledge of the Bible.

(2) To keep a record of his study and contribution. Envelopes for this purpose are a part of the supplies of the department, and the keeping of the record is a simple, but an important matter.

In addition to these necessary duties there are other things that a member who is interested and willing to help can do:

(a) A weekly offering can be made and placed in the envelope. In this way the Home Department can be made a real help to the school. Often its contributions far exceed its expenditures.

(b) Enlist other members. Almost everyone *can* enlist *someone* else, and members of the department can build it up by their own efforts.

(c) Notify the visitor of any need in the community, so that the school can be more effective in its work by meeting the need and being of service.

(d) Pray. The members of the department can become a prayer band, and through the ministry of intercession can help the church, and the school, and the pastor—and every good work.

Duties of a Home Department Principal

The principal is the *one* person who makes the department go, or lets it drift and die. Simply, quickly put, her

(or his) duties are: (1) To thoroughly acquaint herself with the best Home Department literature, books, leaflets, actual supplies; (2) select her own visitors; (3) be responsible head in putting on the membership campaign as indicated above; (4) conduct her department in a businesslike manner, (a) have Sunday-school secretary order sufficient and right kind of supplies; (b) organize and train visitors as below suggested; (c) prepare reports for the Sunday-school secretary; (d) she herself visit every Home Department member as often as possible; (5) help her visitors to make good—(a) by choosing the best ones; (b) by having them read up on the Home Department; (c) by definitely instructing them from time to time; (d) supplying them with articles and clippings on Home Department; (e) by encouraging them, perhaps calling with them; (f) by having them at her home for good times; and (g) by praying for them; (6) read Home Department magazines and Home Department articles in journals of religious education; (7) attend conferences on Home Department methods and Sunday-school conventions; (8) keep Home Department before the Sunday school and church and community by being an enthusiastic booster.

Home Department Helps

The Union Home Department Quarterly, *The Sunday School at Home;* Explanatory Leaflet, Form A; Application Card; Membership Card; Home-Class Report Card; Home-Class Record Card for Credit System of Marking; Quarterly Report Envelope, Visitor's Book; Visitor's Card; Quarterly Report; Home Department Superintendent's Record; The Superintendent's Annual Report; The Home Department Portfolio; The Ideal Record for the Superintendent; Loose-Card System, for those who prefer it to books; Cabinet; Recognition Card; Home Department Day

Invitation Card; Home Department Invitation Card; Home Department Membership Card; Home Department Roll, "Get 'Em All"; "Home Motto"; Printed Felt Banner; Home Department Motto; Home Department Scripture Text; Sunday-School Calendar; Home Department Pins; Home Department Buttons; Home Department Day Poster.

The Extension Department

Sometimes this department is part of the regular Home Department and in most Sunday schools should be. At any rate, the Sunday school should reach those whose work keeps them away from Sunday school; such as railroad men, fire-department men, street-car employees, operators of telephone, telegraph, and radio service-stations, mines, blast furnaces, and the many and other public servants made "slaves" by our American "must have it" spirit; also, many young mothers kept at home by little folks should be enrolled.

Through these two or three departments—Cradle Roll, Home Department, and Extension Department the Sunday school reaches out both arms to lead and lift and help.

CHAPTER QUESTIONS

Memory tests.—1. What educational institution serves all ages? 2. What three kinds of people does the Sunday session of the Sunday school fail to serve? How can they be served? 3. What is a Cradle Roll Department? Why organize? How get members? Equipment? 4. State fifteen duties of a Cradle Roll principal and helpers. 5. What is a Home Department? Why have one? How start? How secure members? Duties of members? Helps needed? 6. Give eight duties of Home Department principal. 7. What is meant by the Extension Department?

Discussion topics.—1. Why should the Sunday school attempt to serve those of all ages? 2. From your own observation or experi-

ence, give the advantages of *(a)* a Cradle Roll Department, *(b)* a Home Department, *(c)* an Extension Department. 3. DEBATE: *Resolved,* That the smaller Sunday school is justified in spending as much money on the Cradle Roll, Home Department, and Extension Department as on the Sunday session of the Sunday school.

CHAPTER XXIV

AT THE CALL OF THE CALENDAR

The Need. Every Sunday school, large or small, should have a calendar; *i.e.,* it should plan out the various important events in its school year and definitely locate these on the calendar. This will tend to prevent the slipshod way of sliding along through the year, sometimes with too much time given to some events, and absolute neglect of other matters. Regular instructional, worship, recreational, training, and service programs should be definitely decided upon and placed in the year's schedule. A hurry-up, last-minute get ready for special days does injustice to planners, participants, and the people who come, expecting bread, all cut and toasted, but instead are given stones, and not very smooth ones. Better, for example, omit entirely an Easter service than in feeble and faulty fashion to present the great truth of this wonderful time. The school left to run itself without a schedule will not run long, then it will walk, and finally crawl, and stop altogether. A decided-upon-in-advance calendar of events, properly placing all regular and all special ones, will do much to help the Sunday school make good.

Each School Its Own Calendar

Each school necessarily works best on its own schedule. From its experience year by year it comes to know about what it can undertake. From the suggestive items making up a school calendar given below, and from other sources,

the school should have its own arrangement of regular duties and special events. It may be profitable to examine calendars of other Sunday schools, but it must make its own, taking into account its own problems and needs.

Suggested Items for a School Calendar

Election of officers and teachers
Dedication of officers and teachers
**Rally and Promotion Day
Leadership-training week
Monthly Sunday-school workers' conferences
Regular meetings of Parent-Teacher groups
Harvest Home Sunday
Thanksgiving Sunday
Annual Township or County Sunday-School Convention
*Bible Sunday
*Father-and-Son Week
*World's Temperance Sunday
World Peace Sunday (near Armistice Day)
Golden Rule Sunday
**Christmas
Religion-in-the-Home Week
New Year Festivities
Departmental Week
*Week of Prayer
*Stewardship Week
Washington, Lincoln, and Lee Days
*Personal Evangelism Week
Decision Days (Three or four during the year)
**Easter
*Children's Week (Observed either in October or April)
Mother's Day (Second Sunday in May)
*Mother-and-Daughter Week
Memorial Week
**Children's Day (Second Sunday in June)
Commencement Day (Graduation, but not promotion)
Book Week
Fourth of July
Annual Picnic, outing, and athletic field meet

Special Days on the Calendar

There are many calls for many Sunday-school special days. A "cause" is often solicitous about focusing especial attention on its appeal by setting aside a special Sunday. There are many worthy ones, but many have no place in

*The special days starred will be for many smaller Sunday-schools the most important. No Sunday-school, however small, should fail to observe the days that are double-starred.

a Sunday-school calendar. Sunday schools should not be stampeded. A worked-out calendar is a safeguard.

There are *four types of special days:* (1) those that can be observed on weekdays and do not make any preparation demands on the Sunday school at the regular session, such as certain patriotic or civic days, Thanksgiving, Washington, Lincoln, Lee days, etc.; (2) those that are really special brief periods instead of days, and can be observed by features in the regular Sunday session program, such as Golden Rule Sunday, Mother's Day, etc.; (3) other events which require the whole time of a department, where a school is large enough and well equipped enough to meet by departments, such as Decision Days, Cradle Roll Day, Home Department Day, and others; (4) those times which are the great festivals of the Sunday school, viz.: Christmas, Easter, Children's Day, and the Combined Rally-and-Promotion Day, these being the four outstanding days of the school year.

The Committee in Charge

The preparation of the school calendar and the planning for special-day observances cannot be left to the last minute, or to the last man available, as an emergency hitter. The making of a whole year's schedule demands team work and plenty of time.

The best committee would be one consisting of the following seven members: the pastor, the superintendent, the supervisor of adults, supervisor of young people, supervisor of children, the secretary, and the music leader. The superintendent should be chairman. This makes a strong, responsible committee, who carry in their hearts more concern for the Sunday school's calendar than any other group. They stand at the center of things. No committee could get far without their counsel, so it is best to have them con-

stitute the school-calendar committee. Even in a smaller Sunday school they will need help for special-day programs. In almost any Sunday school there are some who have peculiar fitness for certain features of programs, who should be called on to serve. Sometimes it is wise, if enough workers are available, to have a director for each of the four major programs, viz.: Christmas, Easter, Children's Day, and Rally-and-Promotion Day. These directors can, therefore, specialize and get ready long in advance.

Duties of Such a Committee

If the School Calendar Committee really wants to render a good account of itself, the following list of duties will stimulate: (1) Make the school's calendar for the year; this school year may vary in its beginnings; if no other time has been fixed, it is best to have the school year begin about the middle of September, with Rally Day, for in most communities, rural less than urban, there is a summer slump; then, too, most public schools begin in early September. Some schools may prefer January 1; let the time be fixed by the school upon recommendation of this committee. (2) Determine on the special days; the wise committee will not overload the calendar with special days, for the smaller school may be short both on teachers and on pupils with talent to put programs across. (3) Acquire literature, books, pamphlets, etc., on program building for Sunday schools. (4) Keep a file of accessible programs for all occasions; a committee that goes to work on this can, in a short time, accumulate quantities of valuable source materials.

(5) List in a book, or on index cards, the names of programs that would be usable in a school of its own size and kind; also list the names of publishers from whom these programs can be secured. (6) Save clippings giving pro-

grams, and ideas about programs, placing these in a loose-leaf scrap book. (7) Confer with similar committees of other Sunday schools, and effect an exchange of ideas and programs. (8) Select suitable programs far ahead for all scheduled occasions. (9) Seek for varieties in types, choosing the ones which local talent can easily handle. (10) Secure helpers to select and drill participants. (11) Discover and use new talent; be all eyes and ears for developing abilities, especially in musical and histrionic lines.

(12) Use as many children, young people, and adults as possible, permitting no overshadowing by a few stars. Deliberately plan to set the stars in firmaments of fellow-members, so that it will be the group that counts. (13) Start early, stay by the preparatory stages, and see it through. (14) Be sure to arrange properly all accessories, decorations, etc. (15) Use the secretary of the Sunday school and his associates to thoroughly advertise special days, so that all the drilling and getting ready may get best results in the largest number helped. (16) Get all parents vitally interested; use secretary's lists; use children and young people themselves to reinforce printed or other public invitations.

(17) Guard the Sunday-school session; do not use the precious teaching and worship periods for practicing. (18) Use these special events to enrich the *esprit de corps* of the school. (19) Gain the good will of the community by giving them worth-while programs. (20) Make the programs attractive, do not sacrifice the real educational and spiritual values; let all keep sweet and unselfish. Do not put the performance above helpfulness to all who participate and to all who share in the occasion.

CHAPTER QUESTIONS

Memory tests.—1. Why does a Sunday school need a calendar of events? 2. Give a dozen or more important items in a Sunday

school calendar. 3. What four types of special days are there? 4. Why should a committee, or a well-qualified individual, be charged with the responsibility for special days in the Sunday school? 5. State ten important duties of such a committee.

Discussion topics.—1. Which is the most important "special day" in the Sunday-school calendar? 2. Show how the matter of special days in a Sunday school can be overdone. 3. What five things will make possible the very best observance of special days in the Sunday school?

CHAPTER XXV

WEEKDAY BYWAYS AND HIGHWAYS

THE very expression *Sunday* school has been both a help and a hindrance—a help because we have learned to make school use of the one day in seven set aside, by Christians generally, as a day of rest and religious emphasis; a hindrance, because the calendar has seemed to confine our activity to one day.

Long ago the longer reach has been like an urge in earnest souls. When there has been so apparent the need of bringing all lives, young and old, into living relationships with Christian truth as revealed in God's Book and expressed by God's people, the mere thirty minutes on one day in seven cannot fully measure the Christian teacher's duty. Rightly understood, every day is God's day. If not His, whose is it? The need of religious instruction is an every-day need. Sunday schools and churches must take as their slogan "weekday byways and highways for Christ." Sunday is *one* day, and most important, of course. But there is the longer reach from Monday to Sunday.

We will consider in this chapter Sunday-school responsibilities between Sundays; also, briefly, the weekday school of religion.

WEEKDAY BYWAYS AND HIGHWAYS

For most pupils the way to their Sunday hearts is through the gateway of Monday and the other days of the week. It is a fatal mistake for a Sunday-school teacher to

show no interest in his pupils between Sundays. The sincere weekday interest means compound Sunday interest; *i.e.*, the teachers that give sensible, generous attention to the wholesome things of vital concern to their pupils on weekdays will find their pupils present on Sunday to give serious attention to the things of first consideration in teaching Christian truth. The teacher's weekday investment means large Sunday dividends in loyalties and larger teaching values. Seeming byways becomes highways that lead to the highest and best for both teachers and pupils. Books and reading, parties and pastimes, radios, and hobbies of many sorts; progress in school or work, petty problems which peak themselves on the horizons of their lives, becoming big, at least to them; perplexities, personal and social—in brief, whatever of gladness or sadness that enters into the weekday world of pupils must be of concern to teachers.

A caution is needed right here. It is a serious mistake to overdo the weekday actvities. These should not run away with workers and work.

Well balanced programs of weekday activities will include provision for physical, mental, social, and religious welfare of all. There is a conservation that counts, and counts mightily, in the character-making processes that decide destinies.

Weekday Welfare Activities

What will the weekdays hold for our Sunday-school boys and girls and young people? Will their time be conserved for wholesome things, or be consumed in health- and wealth-destroying frivolities? Will it be *well*-fare or *ill*-fare? It will be one or the other. The Sunday-school teachers of America can save American boys and girls from American follies, and do it with fine sensible attitudes, by

real genuine horizontal approaches, by being one-hundred-per-cent chums on the friendly, beautiful byways that lead to the highways of wholesome character-making. For the children's groups, the Sunday teachers should become Monday leaders, and think out and work out with the children the things that bring joy to the childhood years. We must not only as parents, but as far as possible as teachers, *live* with our children. Smaller schools with smaller classes give teachers better chances to know and help their pupils.

For early teen-age groups organized classes will find a thousand-and-one suggestions in the various scouting, woodcraft, pioneer, and comrade manuals. Many of these in modified form carry over to the young people's groups. Adult groups find the "woods full" of things to do. Of course, most of these book ideas will need to be adjusted to local rural and village community needs.

Without any close attempt at classification, the following hints and references on weekday activities will make possible the growing of programs of character conservation of the physical, intellectual, social, and spiritual welfare of all Sunday-school age groups.

Athletics and games graded from the simplest form of child's play up through the organized games and well-known athletic teams of baseball, basket ball, volley ball, football, and all the other "balls," adapted to indoors and out of doors and every season of the year. The worker will find help in Chapter Eight, "The School at Play." Health talks, habit talks, gym stunts, hikes, camps, outings—all have their place.

Of course, each school should undertake only those which seem most practical and which can best be handled without detracting from the religious work of the school.

Various types of literary, debating, and culture clubs, under wise guidance, prove of lasting intellectual value to older young people. They can be made attractive. Story-

telling "meets" for children's groups, likewise, can be helpful in creating a love of the best in the best literature of the world. Junior "search-it-out" or "fact finders' " clubs lead to unusual treasures, under "knowing" leadership. The Knights of King Arthur type of work with young people appeals to high-school, literary-minded groups. Book and magazine clubs help. Educational pictures, stereopticon slides, films, and movie films hold like "Everstick glue." A hundred byways across the kingdom of knowledge open to the wide-eyed leader.

Sociability stunts, parties, picnics, friendly groupings for various good times where fun is king, and the last minute is as wholesome as the first, and where the aftermath is a precious memory of pure friendships and the exuberant joy of *just living.*

Spiritual development accompanies every activity above mentioned when the whole thing, from beginning to end, is pitched on a sensibly conducted Christian plane. Sunday-school workers must not departmentalize life and say this is physical and that only; this is social and no more; this intellectual, and that the only end sought. It is all spiritual, or it has no place in a Sunday-school weekday plan. The only reason for suggesting such terms as physical, etc., is to help Sunday-school workers to be sure to keep a well-balanced program of weekday interests. Otherwise many would run to an overemphasis in certain directions, to the detriment of all-round character formation.

Without attempting to be more specific in listing activities, the readers of this manual are referred to the following excellent sources of varied and valuable information. Surely the weekday byways are many! May those who walk therein take Him along who lived the life, of joy as well as of sympathy, suffering, and sacrifice, and wants all who now name His name to be good followers. After all, the biggest and best game in life is to "follow *The Leader.*"

FIFTY FUN BOOKS

Athletic Library, Spalding's
Athletic Training, Murphy
The A. S. Barnes Athletic Books
Book of Winter Sports, Dier
Camping for Boys, Gibson
**Character Through Recreation,* Young
**The F. H. Cheley Recreational Bulletins*
The Church at Play, Richardson
Christianity and Amusements, Edwards
Community Recreation, Draper.
Education by Play and Games, Johnson
Education Through Play, Curtis
**Father and Son Library*
**The Fun Book,* Geister
Games and Parties for Children, Davison
***Games for Boys,* Ripley
Games for Children's Development, Wrighton
Games for Everybody, Hofmann
***Games for the Playground, Home, School, and Gymnasium,* Bancroft
Games (School, Church, Home) Draper
***Good Times for Girls,* Moxcey
**Handy,* Rohrbough
How to Produce Children's Plays, Mackay
Ice Breakers, Geister
The Ice Breaker Herself, Geister
**Indoor Games,* Baker
It is to Laugh, Geister
**Leadership of Girls' Activities,* Espey
**All Manuals of Scouting, Woodcraft, Campercraft*
**Manual of Play,* Forbush
A Philosophy of Play, Gulick
Play in Education, Lee
Playlife in the First Eight Years, Palmer
**A Playtime Guide,* Brown
Popular Amusements, Edwards
Practical Conduct of Play, Curtis
Principles of Character Making, Holmes
**Programs of Recreation,* Laporte
Psychology in Daily Life, Church, and Play, Wrightson
Psychology of Recreation, Patrick
**Recreation and the Church,* Gates
Recreation for Girls, Moxcey
***Recreational Leadership for Church and Community,* Powell
Sociables for Young People, Reisner
Social Activities, Cheley
Social Evenings, Wells
Socials for Boys, Baker
***Social to Save,* Wells
**Sunday School Between Sundays,* Knapp
Weekday Activities bulletins of the International Council

*The books starred would be of special value to workers in smaller Sunday schools and in rural and village communities. Double starred are of first importance.

It is quite essential that play-planners reading the above books and arranging recreation for smaller schools shall adapt as well as adopt suggestions, and keep to simple well-balanced programs.

The Weekday School of Religion

The very nature of this manual for the smaller Sunday schools necessitates brief but sincere consideration of this increasingly useful longer reach of the Christian teacher.

We will note the what, why, when, and where of it, and the hows.

What is it? (1) It may be thought of as a weekday session of the church school, the church school being the term used for all of the educational work of the local church. It thus becomes an integrated part of a more or less comprehensive program of religious education, with classes for instruction in the Bible and related Christian materials essential in growing Christian character. (2) It may be simply the weekday classes of the Sunday school, and be regarded as Sunday-school extension; or (3) it may be a Weekday Religious School, independent of the school that meets on Sunday called the Sunday school, and also be in no relation to the larger conception of the church school. Most weekday schools that are putting on effective programs are of the first type. However, there are examples of very successful educational work being done under different types of schools.

Why is it? The answer, in a nutshell, is that the childhood and youth of a community must be religiously educated, and the job, taken seriously, cannot be done with a mere pittance of time on Sunday, so the weekday hours are being claimed, and rightly so, in behalf of a Christian citizenship. The great religiously unoccupied "prairies" of child-life must be homesteaded for Christ.

When is it? The one or more hours during the week are

usually on Wednesday. The time used, however, varies in different communities as follows: (1) one hour before the opening of the public school; (2) one hour after the afternoon session of the public school; (3) some time on Saturday; (4) some time during the regular public school time, in the morning or afternoon. Certain grades are dismissed at one hour, others for a later hour. Morning hours, while pupils are fresh, are preferred. The best weekday schools receive the pupils dismissed from morning public-school hours, grade by grade, and thus have alert minds in bodies not fatigued. There is great advantage every way in this plan. A chief one is that pupils begin to associate religion with *everyday* life and naturally respond—a thing most desirable. Much of the superficial thinking about the place of religion in life is due to the fact that we, as church folks, have too often left the impression on young children that Sunday is the *one* day in which to be religious. The maker of calendars has done us much harm. Weekday church schools tend to make religion a normal thing in the everyday life of the pupils.

Where is it? For the most part the weekday schools of religion are held in churches, or educational buildings of churches. This is best. In rural communities some meet in halls, and in some cases sessions are held in the public-school buildings. To avoid friction from Catholics, Jews, and infidels, it seems best, in cities at least, not to use public-school buildings and equipment. The American doctrine of separation of Church and State should be preserved as a sacred heritage. Weekday schools are spreading rapidly all over the United States, and are helping churches to make good in religious education. Weekday schools, for the most part, so far are held in cities. However, many smaller towns are awakening to the wise use of this longer reach. We are wondering, now that we have had township public schools so long, if Christian people may not be alert

and sensible enough to establish township weekday schools of religion for the great agricultural sections of our country.

How to Start. Weekday schools of religion have started in many ways: (1) A pastor or Sunday-school teacher, or other interested, educationally wide-awake person gets the idea and, like a firebrand, begins the "conflagration." (2) One may start in a ministers' conference, often does. (3) Some begin at Sunday-school conventions and institutes. (4) Some village and rural ones are inaugurated by Sunday-school missionaries. (5) The Sunday school may decide in a workers' council to launch out into the week. (6) A church board, or committee of religious education sets up one. (7) A county, or city, or state Sunday-school executive may lead the way. (8) A denominational educational secretary or director may take the initiative.

Books, descriptive-leaflet literature, and courses are available. Union schools should consult with their Sunday-school missionary, or write direct to the publishers of this manual. Thorough preparation should be made. The cost must be accurately measured. It is so easy to start and fizzle out. Better take more time to start, with the long look as well as the yearning for the longer reach.

How to Conduct. This question cannot be answered in a paragraph, or a chapter. There are definite manuals now accessible. A board or committee of administration should be carefully selected. The best available principal should be secured. Only trained, efficient teachers should be chosen. Much depends on the textbooks used. Wise selection goes far toward success. Weekday schools should be wisely planned and conducted as the best public schools. If they are not thus administered and supervised, failure follows quickly. For specific guidance, write to the publishers of this textbook, or to the denominational Sunday-school board (weekday-school department), or secure one

or more of the several books mentioned in Appendix A, which deal with the weekday school of religion.

We now turn to the less difficult to undertake, but very worth-while agency known as the Daily Vacation Bible School. It is probably the first longer reach which Sunday-school folks should take in the interest of the childhood of the community.

CHAPTER QUESTIONS

Memory tests.—1. What is meant by the longer reach of the Sunday school? 2. How may weekday byways become highways into the pupils' lives? 3. What are some of the weekday activities in which teachers should become interested? 4. What do we mean by the weekday school of religion? Why needed? What three types? When does it meet? Where? 5. In what ways may a weekday school start? 6. In conducting weekday schools, what caution is needed?

Discussion topics.—1. How can Sunday schools and churches be led to see the great importance of offering more religious instruction? 2. Give all the advantages you can think of for a good weekday school of religion.

CHAPTER XXVI

THE DAILY VACATION BIBLE SCHOOL

The churches and Sunday schools over North America in rapidly increasing number have now determined that summer vacation days shall be salvaged for child welfare. There are now thousands of schools, held every summer, known as the Daily Vacation Bible Schools. Some of these are operated by churches, some by Union or mission Sunday schools, some are under the auspices of two or more churches coöperating, some are conducted by a community board of religious education, and still others are just put on by persons with purpose, perseverance, and the *pecunia* necessary to pay the bills.

What Is a Daily Vacation Bible School?

What is a Daily Vacation Bible School? Beginning with the last word, let us put our definition into the whole through its parts.

School. Yes, it is a school, but in a very different sense from what the word usually means. It is a cross between Sunday school, public school, and playground, with a saving flavor of a Sunday morning church service. It is a school, because it has teachers, pupils, textbooks, schedules of hours, programs, and courses; uses desks, tables, blackboards, charts, pictures, and other school equipment. It is a school shot through and through with the play spirit. It is education captured through recreation. Without the cabined-conquered-and-confined spirit of the old-fashioned

public school, and without deadness of the old-time Sunday school, it sets up new ideals of learning through living, joyous fellowships. After all, both Sunday-school teachers and public-school teachers can "go to school" to some Daily Vacation Bible Schools to learn the better way, the freer and the happier way, of influential relationships with boys and girls during those wonderful habit-forming and ideal-forming years.

Bible. The original Daily Vacation Bible School made much of the Bible, especially the stories, and this is right. The principal reason for this summer school is that it is a school of religion, the Christian religion. This being true, the chief textbook is the Bible; and must always be so. Of course, some Daily Vacation Bible Schools have failed utterly just here, because the workers think that pious homilies on the Holy Scriptures are the highest type of teaching. Such homilies may not be teaching at all. The best manuals now provided for Daily Vacation Bible School teachers point the way to making the school's text a living message for all.

Vacation. Between the close of the public school in the spring, or early summer, and its reopening in the early autumn are just as valuable days as the calendar offers, and every day has its wonderful twenty-hour hours. How many of these are wasted, and for many worse than wasted! It may be best to let the public-school wheels stop, but this period of school cessation needs preëmpting. In cities, villages, and in rural communities the summer days should be salvaged for character-making. Children are children. Childhood days anywhere are of inestimable value. The very freedom from public-school routine gives the time and occasion for Sunday-school folks to make good through this longer reach.

Daily. This is the plan, five days a week, such as children have in the public school. To this schedule they are

accustomed. It has been found best to use, however, only the morning hours, usually two-and-a-half or three hours, for the work of the Daily Vacation Bible School, the afternoons being open for free play, or planned outings. No school on Saturday.

The daily instruction in the Bible and related Christian truth is the genius of the Daily Vacation Bible School. This daily emphasis tends to create in the minds of the boys and girls the impression that, after all, religion is really an important part of life, and naturally so. It is the *daily* "line upon line," "precept upon precept", the daily good times, with teacher-and-pupil loyalties being firmly, joyously fixed—these, and the day-by-day impact of fine Christian personalities make for the joy of living, and living righteously.

Why Have a Daily Vacation Bible School?

A score of reasons for having a Daily Vacation Bible School are given here, without fuller comment:

To bring to all children more hours of Bible study than the brief time that they often get in a full year at Sunday school.

To help boys and girls during the summer vacation days to a better understanding of the Bible, and to appreciate its message as a vital part of their constantly enlarging experience.

In congested cities to save children from the more or less degrading influences of street life, and to religiously educate them for Christian citizenship.

In village and rural communities to turn energies ordinarily given over to errands innumerable and tasks worth while, to the task most worth while—the character-building enterprise through Christian nurture.

To make use of school or church buildings not otherwise

occupied, gathering greater dividends from the financial investment made in such buildings.

To reach children not interested in the Sunday school and the church, and to win them as regular attendants.

To give parents a few hours' vacation each day, by directing the play and study of their lively youngsters. This is an indirect, but helpful ministry, which the Daily Vacation Bible School brings to many homes.

To help parents see the significance of religion in the lives of their growing boys and girls.

To win parental respect and loyalty for the work of the church and Sunday school, and a general appreciation and good will.

To impress upon the community the fact that the church, as an institution, seeks to serve the whole community in making its boys and girls into intelligent and Christian citizens.

To increase in the membership of the church itself a sense of greater responsibility for the moral and spiritual welfare of the children within its reach.

To enlist as teachers and helpers adults and mature young people who have a yearning to serve, and who would profit by the splendid experience and training which a Daily Vacation Bible School affords.

To afford teachers a chance to test out some of the newer and better methods of teaching in the "freer atmosphere" of the recreational approach which sessions of the Daily Vacation Bible School give.

To give older and younger a chance to live together in the fellowship of fun with an educational and spiritual purpose. Some day we will come to see that the teaching and learning process thrives best in such fellowships.

To make attractive to all the children, worship and religious instruction that may have been to them dull, if not repulsive.

To enroll pupils and teachers to work through together some important project which will present life-conduct situations and provide solutions which will make lasting impressions and determine righteous characters, e.g., such as are mentioned in Chapter Twenty-two.

To prove that Christian joy and Christian service are natural to one's life every day in the week, and not merely confined by calendars to Sundays.

To provide consecutive, comprehensive, programs of instruction, worship, and recreation daily, so as to get the accumulative values necessary to best character formation.

To lead older young people into such zest of doing Christion work that they may decide to take up some Christian calling as a life-work. Many who are now full-time Christian workers got their "love of it" as leaders in the Daily Vacation Bible School.

To make valuable friendship contacts for pastors, teachers, and others, so that opportunities for evangelistic conversation may be like open doors easily entered.

Who Can Have a Daily Vacation Bible School?

Any Sunday school or church anywhere can put on a Daily Vacation Bible School. One soul on fire sets others aflame with the idea. Four things are needed: teachers, children, courses, and a place to meet. From the records of the International Association of Daily Vacation Bible Schools, now a part of the International Council of Religious Education, it is interesting to learn how easily some Daily Vacation Bible Schools have started. Where they meet is quite as interesting: in church buildings, school buildings, store buildings, private homes, public halls, tents, mission buildings, old warehouses, box cars, and out under trees; almost any place can be made ready for a Daily Vacation Bible School. Of course, it takes money, but not

as much as some people think. Some schools cost several dollars per pupil for a school term of four or five weeks. Some of the best ever held cost not more than one dollar per pupil.

Teachers may or may not be paid. The principal often is the salaried worker and trains the others, even as some strong churches put their "music money" into a high-grade director with whom singers are glad to associate for their own advancement. Public-school teachers, experienced and capable Sunday-school teachers, college young people home for vacations, seminary and Bible training-school students, all make good helpers for the Daily Vacation Bible School. The equipment need not be elaborate, however the best possible should be provided. There are many courses now available. Their selection depends somewhat upon the duration of the school, and whether or not it is in city or open country. Some denominations have set up standards requiring so many teaching days, ranging from fifteen to twenty-five or more. Also other items in the programs are specified. Anyone anywhere who wants to start a Daily Vacation Bible School can correspond with the publishers of this manual and secure ample information.

The How of Having a Daily Vacation Bible School

Quickly put, the "how" may take shape as follows: (1) Someone gets the idea; (2) that someone spreads the idea; (3) a meeting of those captured by the idea, for full discussion, is called; (4) a committee is set up to see it through; (5) to ascertain the cost of setting up and operating, and the securing of necessary funds; (6) getting the place and putting it in condition; (7) securing the principal and teachers; (8) deciding on and purchasing of texts, manuals, music books, records, handwork, and other materials; (9) putting on a live campaign of publicity to

let everybody know, not only the children, but their parents.

A Suggested Daily Program for a Daily Vacation Bible School

The daily program must be worked out carefully in advance. Each school should prepare its own program. Much depends upon the type of school set up, the length of session, and the goals to be attained. Some rural schools can operate only two weeks. See suggestions later. One of the leaders of the Daily Vacation Bible School work offers the following daily schedule for a well-organized school, which will be suggestive:

Preparatory period—30 minutes
Teachers present and room arranged
Teachers' prayer service
Children march in
Attendance taken
Devotional period—10 or 15 minutes
Memory period—15 minutes
Learning selected Bible passages, prayers, and hymns
Music period—15 minutes
Singing hymns and songs
Rest period—5 minutes
Calisthenics and motion drills
Bible period—35 minutes
Teaching and dramatizing Bible stories
Related activities period—55 minutes
Expressional activity related to the theme for the day or week. Supervised play.
Closing period—15 minutes
Habit or missionary story
Announcements
Flag salute
Dismissal

A Simpler Daily Program

In a small school having a *Primary* group and a *Junior* group the following simple, practical program has worked well. It is taken from *Teacher's Manual for the Daily Vacation Bible School,* published by the American Sunday-School Union.

The Junior Daily Program

9.00— 9.30. *Opening Exercises.*
Prayer by the superintendent, or teacher. Two minutes.
"Good morning" talk. Three minutes.
Singing. Fifteen minutes.
Roll Call (in classes, with recital of memory verses). Ten minutes.

9.30—10.15. *New Testament Bible-Study Period.*
The lesson in the class, with reading, and memory work assignment. Thirty minutes.
Story, by the teacher. Fifteen minutes.

10.15—10.30. *Recess.*

10.30—10.45. *Song Service.*

10.45—11.00 *Chalk Talk or Object Lesson.*

11.00—11.45. *Old Testament Bible-Study Period.*
Story, by the teacher. Fifteen minutes.
Retelling the story. Ten minutes.
The Books of the Bible. Ten minutes.
Bible Drill. Ten minutes.

11.45—12.00 *Closing Exercises.*
Announcements.
Missionary story.
Prayer.

The Primary Daily Program

9.00— 9.30. *Opening Exercises.* (With the Juniors.)

9.30—10.15. *Old Testament Bible-Story Period.*

Story, by the teacher. Fifteen minutes.
Handwork, marching, or singing. Fifteen Minutes.
Memory work. Fifteen minutes.

10:15—10.30. *Recess.*
10.30—10.45. *Singing.* (With Juniors.)
10.45—11.00. *Chalk talk, or object lesson.* (With Juniors.)
11.00—11.45. *New Testament Bible-Story Period.*
Story, by the teacher. Fifteen minutes.
Singing, marching, or handwork. Fifteen minutes.
Retelling the story. Fifteen minutes.
11.45—12.00. *Closing Exercises.* (With Juniors, unless otherwise provided for.)

A Rural Daily Vacation Bible School

While the Daily Vacation Bible school idea originated in the downtown section of a large city, with its crowded, unwholesome conditions, it has spread to every sort of a community. These schools were started first to rescue, as it were, the tenement children from becoming the down-and-outers when grown. However, the movement has gone into all kinds of cities and all sections, to small villages and into the open country, serving children of both rich and poor.

The American Sunday-School Union has been conspicuously successful in conducting rural Daily Vacation Bible Schools. Its missionaries alone during the last summer put on and supervised nearly four hundred Daily Vacation Bible Schools in rural sections of the United States located in thirty states. We quote at length from a leaflet which it has issued the very practical suggestions offered:

American Sunday-School Union workers have proved that Daily Vacation Bible Schools can be held with great success in rural communities. Therefore, this great movement, which has hitherto been

carried on chiefly in the cities and larger towns, becomes of deep interest to those who live in rural communities.

The purpose of this leaflet is to show rural workers, and especially those who work in the Union Sunday schools, how to set up and conduct a vacation school, with just the help and the equipment which they have at hand.

What a Daily Vacation Bible School is. It is a school. It has teachers; regular hours; a textbook—the Bible; it meets five days a week, for half-day periods; and it has special exercises on the last day of school. It is called a "vacation school" because it meets during the vacation season. It is a Bible school because it studies the Bible.

Its purpose. The purpose of the school is to teach the Bible, and to awaken, direct, and train the spiritual natures of boys and girls. In rural communities the purpose is *not* to find something to keep boys and girls busy during the vacation. Old and young in these communities have worth-while tasks. The vacation school offers something of sufficient value in itself to have its own place side by side with these tasks.

These schools provide an intensive period of training in character-building through the study of God's Word. They do more than supplement the religious training received in the home and in the Sunday school. They direct the use of all religious knowledge, gained from whatever source, toward the formation of Christian character. They enable the child to store in the mind choice passages of Scripture, and inspiring songs. One thing, perhaps as valuable as anything else accomplished by these schools, is to bring the Bible and religious topics into the everyday life and thought both of the child and of the home.

How to set it up. If there is *one person* in the community who really wants a vacation school, the school has already had its start. Spiritual movements start in the heart of someone who wants to see the Kingdom of God brought nearer; and the Daily Vacation Bible School is a distinctly spiritual movement. There are only three absolutely essential requirements for a successful school: Teachers, children, and a place to hold the school.

Teachers. While it would be possible to have a school with only one teacher, yet to have any measure of success there should be at least two. The larger the school and the greater the differences in the ages of the children, the more teachers there should be.

Securing and training teachers. Many large churches choose the best teachers they can find for the different grades, and pay them a salary, just as public-school teachers are paid. But more schools are

run with volunteer help. This plan has its advantages in that it brings the children and the religious workers of the community into close fellowship. Sometimes a capable worker can be brought in from the outside at a small cost, or even at no cost. However, most rural communities must depend largely, if not entirely, upon local workers. Union Sunday-school workers should consult with their missionary, or write to their district superintendent, or to headquarters, 1816 Chestnut Street, Philadelphia, Pa., for advice and help.

Courses. A ten-day program for Juniors and a ten-day program for *Primaries* have been prepared under the direction of the Editor of the Union publications. These programs give detailed information needed in conducting a school. They give separate programs and lessons for each day. Teachers should get these programs before the time to begin the school and go through them carefully. They are prepared especially for rural schools.

Awakening interest. After each teacher has carefully studied the programs there should be one or two meetings of the interested workers for general planning. The entire community should be acquainted with the purpose of the school. The interest of the children should be aroused, and the necessary steps should be taken to have as many as possible present on the first day, at the time announced for the school to open. Much of the success of the school will depend upon getting ready for it. Each child should have a Bible. Even if Bibles and song books are not to be had, verses of Scripture and songs can be written on a blackboard, for memorizing.

Planning the work. Work should be carefully assigned to each teacher. The principal—of course there will be a principal, one in charge of the school, even though there are only two teachers—will probably teach the Junior class; the organist may also be the secretary, and a general helper; and the Primary teacher will, of course, care for the smaller children. There should be a short meeting of the workers before or after the school sessions. Solve the problems at once as they arise. Pray often together.

The children. The children in the school should be the children of the community; any children; *all* the children. They should be graded into departments and classes according to their ages and mental progress. They should be enlisted in advertising the school. If there are special meetings in the evenings, for the older people, the children will spread the news of the services in an effective way. The more the children feel that it is *their* school, the more they will gain from it.

The place to meet. A vacation school may be held in a church,

in a schoolhouse, under a tent, or even out under the trees. Secure and use the best equipment obtainable, but do not let the absence of a desired building or of equipment keep you from having a school.

Special evening services. In many communities where American Sunday-School Union workers have held vacation schools, special evangelistic services have been held in the evenings for part or all of the time the schools have been in session. In some places it might be a series of Bible studies, conducted by local workers, if no suitable minister could be secured as leader. In at least one place a workers' training class has been successfully carried through in connection with the vacation school. In one place where no room was available, this class met in a Ford car.

Two weeks of religious services connected with ten days of vacation school for children should work a change for the better in any community, and bring joy to many hearts.

CHAPTER QUESTIONS

Memory tests.—1. What is a Daily Vacation Bible School? Why have one? Who can have one? Nine "steps"? 2. Give the items in a daily program for a Daily Vacation Bible School. How simplify? 3. Describe briefly a rural Daily Vacation Bible School: *(a)* What it is; *(b)* its purpose; *(c)* how to get it up; *(d)* securing and training teachers; *(e)* arousing interest, planning work, and special services.

Discussion topics.—1. Which is more important, a week of the Daily Vacation Bible School, or a month of regular Sunday-school sessions? 2. Recall the good things you have heard about a Daily Vacation Bible School. 3. Is the Daily Vacation Bible School idea as great a success in rural communities as in large cities? Why?

CHAPTER XXVII

SAVED TO SERVE, NEAR AND FAR

To live and die without Christ is to be lost. To be lost is the supreme tragedy for a human soul. Some are saved, yet lost to the peaceful richness, the abundant strength, and the abounding joy of the daily Christian life. To be lost is a tragedy; to be "saved, but lost" is a pathos-edy. What is more pathetic than to see an "adult" in a child's body? Quite as pitiful is it to see the weak, never-grown-up Christian, or if "grown up," lacking in the symmetry, strength, and spiritual vigor of the full-statured man in Christ.

Saved

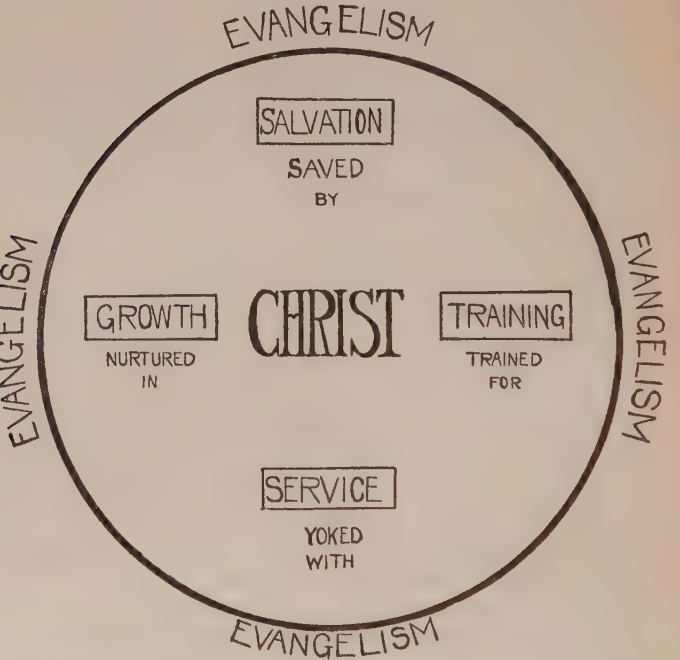
Meaning of Evangelism. Sunday-school evangelism means far more than most Sunday-school workers realize. Its persistent and perennial goal is to bring every pupil to the place where he will intelligently, joyously, and of his own volition accept Jesus Christ as a personal Saviour and Friend. We speak of the human side as conversion, and the divine act as regeneration. All this is essential, but it is not all that is essential. That pupil, in order that his decision may be with knowledge, must be made ready through instruction, and that the supreme decision may be followed by a dedicated life intelligently directed into the broader horizons and the higher reaches, there must likewise be instruction. Evangelism is the big, comprehensive thing which, for its full realization, commandeers religious edu-

cation both before the great decision and after it. Let no one misjudge these statements. The writer of this paragraph does not confuse religious education and evangelism. The one is no substitute for the other. No one can, by the educational process, educate himself, or anybody else, into the Kingdom. Religious education prepares the way, points out the gateway, but each person must enter for himself. The will surrendered must be his own. The acceptance of Jesus Christ as Saviour must be his own acceptance. Nobody and nothing can proxy for him in this greatest of all human decisions.

Evangelism, then, in its fullest sense, includes personal salvation, growth, training, and Christian service. The dynamic verbs which make these possible are: *believe, abide, come and receive,* and *go and give.* Jesus Christ is the center and circumference of it all; for the individual is *saved by* Christ, *nurtured in* Christ, *trained for* Christ, and *yoked with* Christ. Evangelism, when it gathers within its sweep all four of these, has done its perfect work. To confine its meaning and program to the first is to make it segmental. To stop with a Decision Day, or a so-called evangelistic campaign is not going the whole way. The outstanding weakness in our Protestantism the world over is that, too often we bring anxious, sometimes overanxious, pressure to bear on the individual until, as we say, his "soul is saved," and then straightway we forget, or at least we fail, to nurture this new Christian; to train him, and to set him to work. Decision and confession days are most important; but nurture days, training days, service days, must follow, and these must lengthen into weeks.

It is hoped that the following graph will help Sunday-school workers to grasp this broader meaning of evangelism. From it, plainly one may reason that to confine a program of evangelism to a two-weeks period just prior to Easter, or a special series of meetings at some other season,

is to fall far short of full duty. Evangelism, rightly understood, claims not two, but fifty-two weeks.



Agencies of Evangelism. Those responsible for bringing about such a full-orbed evangelism may be one or more of the following: (1) Pastor, (2) special evangelistic helper, (3) committee on evangelism, (4) Sunday-school superintendent, (5) Sunday-school teachers, (6) parents, (7) evangelistically-minded young people and adult workers in the school. There may be (1) decision, or confession, or dedication days, (2) forward-step days, (3) special days, or weeks for prayer and deepening of the devotional life, (4)

special Bible instruction and catechetical classes, (5) special worship services in Sunday school and young people's societies, (6) convert culture classes, (7) intensive training schools of short duration, (8) standard leadership-training schools, (9) weekly, monthly, yearly programs of service activities. Post cards, personal letters, individual conversations, printed leaflets, books and periodicals, gospel teams, song services, sermons, and other public messages, radio service, all may play a part in a comprehensive program of all-the-year-through evangelism.

Books on Evangelism. The following will be found helpful. The ones most helpful for smaller Sunday schools are starred (*) throughout this chapter. These are not offered because the writer endorses everything in every one of these books, for he does not: *Brown, *Plans for Sunday-School Evangelism;* Stewart and Wright, *Personal Evangelism Among Students;* Stewart and Wright, *The Practice of Friendship;* Bill, *Constructive Evangelism;* *Gage, *Evangelism of Youth;* Hanan, *The Sunday School an Evangelistic Opportunity;* *Trumbull, *Individual Work for Individuals;* Trumbull, *Taking Men Alive;* *Torrey, *How to Bring Men to Christ;* Jewett, *The Passion for Souls;* McKinley, *Educational Evangelism;* *Johnston, *Studies in Personal Work;* Goodell, *Heralds of a Passion;* McKinney, *The Child for Christ;* Mabie, *Method in Soul Winning;* Bushnell, *Christian Nurture* (1916 revision by Weigle); Joseph, *Essentials of Evangelism;* Condé, *The Human Element in the Making of a Christian;* Condé, *Spiritual Adventuring;* Weatherford, *Introducing Men to Christ;* Sampey, *Old Testament Evangelism;* Burroughs, *Winning to Christ;* Scarborough, *With Christ After the Lost;* Koons, *The Child's Religious Life;* Rishell, *The Child as God's Child;* Wright, *The Moral Condition and Development of the Child;* Weaver, *The Religious Development of the Child;* Wilbur, *A Child's Religion.*

Saved to Serve

We have seen that salvation, so called, is not an end in itself. Sunday-school pupils are saved to serve. Our definition of evangelism implies that. This means *service-near; i.e.,* in one's own community, and it also means *service-far*—carrying one into mission fields at home and abroad.

Service-Near

Neighborly Service. Naturally, the place for young Christians to begin the expression of their Christian life in service is in their own community. This, too, seems the first or immediate duty of all Christians. "In Judæa and Samaria," is the Scriptural order.

Every Sunday school, however small, should serve its own community, with a knowledge of the needs, and the best methods of meeting those needs. Are there near at hand neighborly opportunities and obligations? "Are there any sick among you?" Are there aged ones that need help? Are there those in destitute circumstances? Is a Dorcas needle, or a deacon's basket needed? What are the social and moral conditions of children and young people? Are there community individuals or institutions setting themselves against the church plan of living? Are the amusement places clean? Is juvenile delinquency increasing? Are gambling and other immoral practices permitted? Where do young people spend their out-of-school or out-of-work hours? Are the movies properly censored and chaperoned? Are "petting parties" permitted on the highways? Is liquor bootlegged into the community? Are the churches and Sunday schools putting on wholesome, satisfying programs of recreation? Are the homes measuring up? These and many similar questions will suggest themselves.

A Service Suggester. A Sunday-school officer should plan definite service programs that will systematically solve the

above-mentioned problems. Even in a smaller Sunday school there are those who are simply waiting for someone to be the service suggester. They are willing to follow a leader. How many good deeds are left undone in every community because what seems everybody's business is left untouched, and suffering follows!

Winning the campaign against drink.—The best people of America wrote into the Constitution of the United States the Eighteenth Amendment and the best people will keep it there. No amendment has ever come out when once in. Forty-six out of forty-eight states ratified, the largest vote ever given any amendment to the Constitution. While it can be only the wildest dream of the wildest anti-Prohibitionists that thirty-six states would ever rescind their acts of ratification, nevertheless, Sunday-school workers should not go to sleep on the temperance issues. We must go right on bravely, loyally, persistently, insisting on law enforcement, and go right on teaching to this and every generation of school children the evil effects of alcoholism. Every argument that went into the continuance campaign that brought national Prohibition must still be emphasized. From the standpoint (1) of the suffering caused by intoxicants, (2) of the vicious effects on home life, (3) of the crippled economic and business conditions, and (4) of the arguments of medical science—all these reasons still hold against the infamous liquor traffic. As Sunday-school workers let us continue with our temperance instruction and grow generations of men and women who will be true always to the cause of Prohibition.

Books that will help. A few are here given, without any blanket endorsement: Hutchins, *Graded Social Service in the Sunday School;* *Cope, *Principles of Service;* Batten, *Building a Community;* Henderson, *Social Duties from the Christian Point of View;* Ward-Edwards, *Christianizing Community Life;* Ward, *Social Creed of the Churches,*

Social Service in the Sunday School; Mathews, *Principle of Social Service;* Rauschenbusch, *Christianity and the Social Crisis, Christianizing the Social Order;* Elwood, *Social Principles of Jesus, Sociology and Modern Social Problems;* Eddy, *Everybody's World,* also pamphlets, leaflets, and other service literature of denominational boards, Y.M.C.A., Y.W.C.A., and Federal Council of Churches.

The well-known poem, "Let Me Live in the House by the Side of the Road," has long carried to Sunday-school workers a conviction-compelling message. The following poem brings an added truth to stir up in all a community conscience that will actually go to work:

THE FRIEND OF MAN

The poet will sing of the house by the road,
  Where the friend of mankind abides;
Another will sing of lifting their load,
  While walking along by their sides.
Each poet, no doubt, sees a service complete
  In his own chosen angle or way;
But the Master to mankind would humbly entreat
  For the service of both, I dare say.

Yes, our Master knows both the road and the home,
  For the weary who plead for rest;
And him who goes out on life's highway to roam
  He'll take as His humble guest.
So someone must render an aid to these men,
  Through the day as they carry their load,
And give them their shelter when long nights begin,
  In this home by the side of the road.

There are men who need just a word of good cheer,
  And others with wounds to be healed;
There are some who have souls that are burdened with fear,
  Yet these to the world are concealed.
Let me speak a kind word to the weak ones each day,
  Let me see that the hungry are fed;
For the wounded I pray for a house by the way
  With a cot for the weary head.

There's a service to give in life's roadway each day,
With the crowds that go rushing by,
And I could not remain in my house by the way
And watch them in silence, not I.
But I'd go to their side, and help bear their load,
And then I would cheerfully say—
"I'm glad I can walk with the men in the road
As I live in my house by the way."

—*Jessa Webb.*

Service-Far

The missionary outlook. It is hard to conceive of a Sunday school that is not missionary at heart. The very textbook used every Sunday is a missionary book. A real Christian is a missionary person. Every Sunday-school lesson, no matter what its subject-matter, should carry a missionary message. Most of the rural and small-town Sunday schools of the country were planted by Sunday-school missionaries, and many of them are yet fostered by these "knights of the road" for Christ. The field is the world. That Sunday school is happiest and most prosperous that lives for others, not only near at hand—across the street—but far away across the seas.

The missionary outreach. The outreach follows the outlook. To once see, sincerely, seriously, the great missionary cause, the needy races of the world, is to always yearn for the longer reach that takes in and answers the needs. We have known of many of the smaller Sunday schools in which the intelligence and enthusiasm for world missions put to shame many large city churches. Every Sunday school in America should have some tie which binds it to some mission land.

Missionary education in the Sunday school. Neither the outlook, nor the outreach come by chance. Somebody or several somebodies catch the vision and get busy. Fortunately, now, an abundance of literature, posters, leaflets,

pictures, journals, books, stereopticon slides, and movie films are available. Most Sunday-school lesson textbooks and quarterlies give missionary emphasis week by week—at least they should. The Missionary Education Movement, of New York City, will supply ample and encouraging information upon request. Denominational and interdenominational Sunday-school and missionary boards gladly furnish all the missionary ammunition any Sunday school needs, to begin and continue its missionary campaign.

A Sunday-school missionary leader, and what he can do. Even in a smaller Sunday school some one person should be designated to have charge of missions for the Sunday school. There are many ways for such an officer to serve the cause of city, home, and foreign missions: (1) short, snappy, informing talks; (2) use catchy posters; (3) distribute missionary leaflets and tracts; (4) secure subscriptions to missionary magazines; (5) use missionary incidents and stories in Sunday-school worship programs; (6) get coöperation of teachers in emphasizing missions in the class periods; (7) give stereopticon talks on missionary lands (Many beautiful sets of slides are now available.); (8) have special mission-study classes organized for different age groups; (9) plan, if possible, once each year for a school of missions; (10) direct a correspondence with certain home or foreign missionaries; (11) collect missionary post cards and make post-card albums to be sent to missionaries; (12) hang up missionary mottoes or slogans; (13) secure special speakers, if possible returned missionaries; (14) put in classrooms, or main school, framed pictures of great missionaries. These and many other duties and privileges will make such a leader a most valuable Sunday-school officer.

A few books that will create missionary interest. Some of these are "old timers," but they still carry a stimulating

message; *Diffendorfer, *Missionary Education in Home and Sunday School;* Staley, *How to Interest Your School in Missions;* Trull and Stowell, *The Sunday-School Teacher and the Program of Jesus;* Stowell, *Making Missions Real, Missionary Story Programs;* *Trull, *Five Missionary Minutes, Missionary Methods for Sunday School Workers, Missionary Programs and Incidents;* Loveland, *Training World Christians;* *Nixon, *Missions in the Sunday School;* Doughty, *The Call of the World;* Carver, *Missions in the Plan of the Ages;* Montgomery, *The Bible and Missions, Prayer and Missions;* Beard, *Graded Missionary Instruction in the Church School;* Hutton, *Missionary Education of Juniors;* Jones, *Christ of the Indian Road.*

Add the long list of mission-study books issued jointly by mission boards and distributed by the Missionary Education Movement, 156 Fifth Avenue, New York City. Especially helpful are some of the newer missionary-projects books. Write the publishers of this book, or the Missionary Education Movement.

Rise up, O men of God!
Have done with lesser things;
Give heart and soul, and mind and strength
To serve the King of kings.

Lift high the cross of Christ!
Tread where His feet have trod;
As brothers of the Son of Man,
Rise up, O men of God.

—*William P. Merrill.*

CHAPTER QUESTIONS

Memory tests.—1. What is meant by the expression "saved, but lost"? 2. Explain fully the meaning of "evangelism". What is involved? Draw the diagram. Agencies? 3. What is meant by service-near? 4. Why have a service-suggester? 5. Why do Sunday schools need the missionary outlook and outreach? 6. Where

*Most valuable where but few can be had.

can Sunday schools get help in putting on a campaign of missionary education? 7. State a dozen things a Sunday-school missionary leader can do.

Discussion topics.—1. What can be done to help Sunday schools get the fuller meaning of evangelism? 2. What are the community service needs nearest your own Sunday school? 3. How can Sunday schools best be informed about missions? 4. Should every Sunday school as soon as possible support either its own foreign missionary or a native worker?

CHAPTER XXVIII

THE LARGER FELLOWSHIP OF THE SUNDAY-SCHOOL WORLD

No Sunday school liveth unto itself; if it attempts to do so, it dies slowly of selfishness. At least, it dies to the finer things of life. There are certain community, city, county, state, national, and world contacts which every Sunday school needs. Even the smallest Sunday school in the remotest region can rejoice in the fact that it is a part of the larger fellowship of thousands upon thousands of Sunday schools the world around. To give a sense of "belonging" we note briefly in this chapter the longer reach possible to any Sunday school anywhere.

Community Contacts

Informal Group Gatherings for mutual interchange of Sunday-school plans, purposes, and programs. These conferences can also be made formal, with set programs and frequent meetings. (Union schools will find practical guidance in "Best Ways" Booklet Number Twelve, on the subject "Working With Other Schools," by George J. Henderson.)

Interclass activities, where, e.g., a men's class of one Sunday school carries on certain weekday activities jointly with a similar group from a neighboring school. More often, young people's classes meet for good times, or to plan common service.

Inter-Sunday-school picnics. Often union Sunday-school picnics work out pleasant relationships. Sunday-school baseball or basket-ball leagues, or other athletic teams put on seasonal series and thus conserve the common community play spirit.

Inter-Sunday-school religious survey of the community. A joint committee can meet and plan for a religious census of the district. This census should be taken in many places about the middle of September, as a preliminary to Rally Day in all Sunday schools. Blanks and directions can be secured from the offices of State Councils of Religious Education.

Inter-Sunday school five- or three-day intensive institutes. More and more, as the necessity of trained leaders becomes emphatic, Sunday schools will coöperate in offering such opportunities to their workers. The coöperative institutes heighten the joy and importance of Sunday-school work.

A community training class is quite worth while, where Sunday-school teachers of given age groups can fellowship for many weeks, one night a week, straight through the autumn and winter months, to pursue a textbook course, and to confer on problems in common.

Community standard training schools, where workers from several schools can swing right into a regular series of standard leadership courses under competent instructors and meeting the requirements of the Educational Committee of the International Council of Religious Education. These schools usually meet once a week for a first semester of twelve weeks, before the Christmas holidays, and a second semester of twelve weeks, after the first of January. The advantages of a community training school are: (1) More courses can be offered; (2) higher specialization in courses is possible; (3) effect on the community of the Sunday-school workers studying together is wholesome; (4) better instructors can be secured; (5) classes can be

larger and more enthusiastic; (6) there is apt to be a more uniform attendance, because of a wholesome rivalry; (7) for the same reason, more will finish the courses for credit; (8) one central library of books in religious education is possible; (9) newspapers are more willing to give publicity; (10) the community itself is more aroused to the necessity of Christian teachers being prepared; (11) general community good will is enhanced; (12) such a school can be financed more economically.

Beyond the Local Community

Sunday-school workers find pleasure and profit in the fellowships of such groups as: (1) township or district Sunday-school associations or Councils of Religious Education; (2) County Councils of Religious Education or Sunday-school associations; (3) conventions of state associations or councils; (4) other regional groups, interdenominational or denominational, covering conferences, synods, dioceses, associations or other areas.

Beyond the State or Province

The wide-awake Sunday school, even though small, looks beyond its state organization or district denominational group to the great Sunday-school cause organized into national and international enterprises, denominational and interdenominational.

The great denominational Sunday-school boards, national in scope, with large office and field forces, editors and publishers, seek constantly to lift the levels of Sunday-school efficiency.

The American Sunday-School Union is the oldest now existing Sunday-school organization in America whose field is nation-wide. Its work is summarized by Dr. James McConaughy as follows:

Organized in 1817, under the title, *Sunday and Adult School Union,* its name was changed in 1824 to *American Sunday-School Union.* Its headquarters have from the beginning been in the city of Philadelphia, where it now occupies its own building at 1816 Chestnut Street. Its objects are to-day, as they have been from the beginning, "to establish and maintain Sunday schools, and to publish and circulate moral and religious publications."

Its charter, obtained in 1845, after years of effort to overcome objections based on opposition to Sunday schools and to evangelical religion, placed the management of the Society in the hands of its members, Life and Annual, who act through a Board of Officers and Managers which they create. This Board from the beginning has consisted of laymen, and the By-Laws require that its Committee on Publication shall consist of "members from at least four different denominations of Christians."

It has from the beginning been a *pioneer* organization, working in advance of the churches, and seeking always to serve communities *otherwise unreached.* It has organized, on an average, *three new Sunday schools for each day* in its more than a century of service. Strong churches of many different denominations, in towns and cities all over the country, had their beginnings in its Union Sunday schools.

It has, however, never organized churches. Whenever one of its Union Sunday schools has developed such strength that its members have believed a church is needed, they have decided to what denomination the church shall belong, and the Society has passed over its responsibility to that denomination. In faithful adherence to this method, some forty new churches, connected with various different evangelical denominations, grow annually out of the Society's schools.

In most of the communities it serves, however, the sup-

port of a church is not for the time being possible, and the Union Sunday school continues from year to year to be the center of religious and wholesome social life.

To develop and strengthen the schools thus organized the Society works through missionaries, of whom about two hundred are annually under commission, serving in almost every state of the Union. They visit the Union Sunday schools and the homes of the people, organize prayer meetings and young people's societies, hold evangelistic meetings, and promote the circulation of Christian literature.

The Society publishes Sunday-school periodicals on a union, evangelical basis, especially adapted to its field in rural communities, lumber camps, mining settlements, etc. It also publishes moral and religious literature adapted to smaller Sunday schools and country homes. It promotes the effectiveness of its schools by means of Group Gatherings, a ten-point Standard adapted to small schools, a special teacher-training course, etc.

Its work is pioneer, evangelical, union, missionary. It seeks to serve only communities not otherwise reached; to unite in such communities all forces that will work together for the children and the Kingdom of God; and to prepare the way for the organized church which may later more fully serve the community with its pastor and church ordinances.

The International Council of Religious Education has been well characterized by its general secretary, in a bulletin, as follows:

The International Council was formed in 1922, by the merging of the International Sunday School Association and the Sunday School Council of Evangelical Denominations, thereby federating the Protestant Christian forces of the continent for the promotion of religious education.

The International Council is the agency through which

these coöperating Christian forces work. It was created by them. Its program is made by them. Its policies are determined by them.

In order that religious education may be carried on effectively, the churches of the country must work together. The magnitude of the task requires a correlation of forces.

The International Council of Religious Education is founded on interdenominational coöperation. It is the churches and Christian forces working together to furnish religious education to all.

The International Council is the interdenominational agency of the Protestant Christian forces of the continent to promote the teaching of the Christian religion in the home, the church, and the community.

The International Council believes in maintaining sound educational principles and methods, and at the same time conserving spiritual values.

The purpose of the International Council is well expressed in the phrase: Building Together a Christian Citizenship.

The general secretary further describes what the International Council does, as follows: (1) Through its Lesson Committee selects the topics and Scripture references for the Sunday-school lessons, and prepares curricula for vacation and weekday church schools. (2) Through its Committee on Education outlines courses of study for the training of teachers and leaders, and establishes standards that are accepted by the coöperating churches. The Council is the recognized agency for the interchange of credits earned in denominational and interdenominational training schools. (3) Through its Professional Advisory Sections it gives emphasis to specialization in religious education. The professional workers, representing all phases of religious education, give valuable advice and counsel in the development and administration of the coöperative program. (4) Through its Department of Leadership-Training it conducts

a coöperative program for the training of teachers and leaders. The Council supervises community training schools throughout the continent and holds three summer schools for the special training of leaders for the Sunday school, vacation school, and weekday church school, and for State and Local Councils of Religious Education. (5) Through its Department of Children's Work it promotes the educational and spiritual welfare of the children's departments of church schools in coöperation with all the Protestant forces of the continent. (6) Through its Department of Young People's Work it is developing a Christian program for youth, representing all the coöperating forces. It holds annually six interdenominational Camp Conferences for the training of older boys and older girls for Christian service. (7) Through its Department of Research and Service it carries on investigations and experiments in the field of religious education, so that all its work may be based on sound educational principles. The results of these studies are made available to all the coöperating forces. (8) Publishes the *International Journal of Religious Education,* which is the official organ of the Council for the promotion of its entire program, carrying inspiration and practical help to all the forces in the field. (9) Gives special supervision to the establishment and promotion of vacation and weekday church schools, through its Department of Vacation and Weekday Church Schools, and assists the State and Local Councils in the organization and promotion of their work. (10) Through its Department of Home Visitation it conducts religious surveys of cities and communities, discovering the church preference of all persons, and furnishing this information to the various churches. (11) Develops plans and programs especially adapted for the religious training of children, young people, and adults, including programs for the observance of Children's Week, Mother-and-Daughter Week, Father-and-Son Week, and

other occasions. (12) Through its Department of Organization and Promotion, it assists in the organization of State and Local Councils of Religious Education, and in developing a sound financial policy to meet their needs.

To the Ends of the Earth

The great foreign mission boards of the many denominations carry the Sunday-school cause to "earth's remotest bound," for the Sunday school, as an agency, has long held a foremost place in the reaching, teaching, healing, and helping of all the peoples of all lands. "The child in the midst" continues to be the church's supreme opportunity among all races.

The World's Sunday School Association, now a world-wide federation of all national Sunday-school associations, or councils, carries forward the Sunday-school idea into mission lands through special workers, and brings together national units in a big world convention, usually once in four years. Such conventions have been held as follows:

Ten World's Sunday-School Conventions

1. London ..1889	5. Rome ...1907	8. Tokyo ..1920
2. St. Louis, Mo. 1893	6. Washington, D.C., 1910	9. Glasgow, 1924
3. London ..1898	7. Zurich, Switzerl'd, 1913	10. Los Angeles, Cal. 1928
4. Jerusalem, 1904		

Sunday-school workers anywhere, anytime, should rejoice in the privilege of lifting up their eyes and reaching out their hands to share in this larger earth-wide fellowship, the divine enterprise of religiously instructing the childhood, youthhood, and adulthood of the world, and in hastening the time when, in all languages and dialects, will be heard the triumphant chorus:

All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem,
And crown Him
Lord of all.

CHAPTER QUESTIONS

Memory tests.—1. What community contacts are possible for even smaller Sunday schools? 2. Give advantages of a Community Standard Training School. 3. What Sunday-school fellowships are there beyond the local community? Beyond the state? 4. Briefly tell about the American Sunday-School Union. 5. Describe the work of the International Council of Religious Education. 6. What is the interdenominational organization with world-wide Sunday-school interests?

Discussion topics.—1. How can a Sunday school help itself by participating wisely in community Sunday-school movements? 2. Is it best for a Sunday school to conduct its own training classes, or should the workers coöperate with leaders in other Sunday schools? 3. What, in your judgment, are the chief advantages in a community training school? 4. What is the chief service rendered by the American Sunday-School Union? 5. What is the chief service rendered by the International Council of Religious Education? 6. Why is a great organization like the World's Sunday School Association needed? 7. What is *the* goal of all Sunday-school work?

APPENDIX A

TWO HUNDRED AND FIFTY WORTH-WHILE BOOKS FOR SUNDAY-SCHOOL WORKERS

General Interest

Archæology and the Bible, Barton

"Best Ways" Booklets for Live Sunday Schools, various authors

Bible and Missions, The, Montgomery

Blackboard Outlines, Crapullo

Building a Country Sunday School, Middleton

Building a Sunday School, Burroughs

Building for Religious Education, Tralle and Merrill

Chalk Talks, Wood

Character Building in a Democracy, Athearn

Christian Work as a Vocation, Sneath

Christianity and Amusements, Edwards

Church School, The, Hauser

Church School Administration, Fergusson

Church School Blue Print, Lawrance

Church School Graded Courses, Raffety

Church School Leadership, Raffety

Coming School of the Church, The, Chalmers

Constructive Evangelism, Bill

Current Week-Day Religious Education, Lotz

Curriculum of Religious Education, The, Bower

Daily Vacation Church School, Stout and Thompson

Daily Vacation Bible School Guide, Grice

Daily Vacation Bible School Teachers' Manual, Taylor and Adams

Devotional Life of Sunday School Workers, Brewbaker

Drama in Education, Overton

Dramatic Instinct in Religious Education, The, Galloway

Dramatization of Bible Stories, Lobingier

Education and Character, Sharpe

Education by Plays and Games, Johnson

Education for the Needs of Life, Miller

Educational Task of the Local Church, The, Bower

Famous Hymns With Stories and Pictures, Bonsall

Fifty Years of the Uniform Lessons, Sampey

Fun Book, The, Geister

Games and Parties for Children, Davison

Games for Boys, Ripley
Games for the Playground, Home, School, and Gymnasium, Bancroft
Games (School, Church, Home), Draper
Girlhood and Character, Moxcey
Handbook of the International Lesson System, Rice and McConaughy
Handwork in Religious Education, Wardle
Handwork in the Sunday School, Littlefield
He Took It Upon Himself, Slattery
Highway to Leadership, The, Slattery
History of Religious Education in Recent Times, Brown
Home Department, Karnell
Hope Victoria at the Helm, Huntley
How to Conduct a Church Vacation School, Gage
How to Conduct a Sunday School, Lawrance
How to Run a Little Sunday-School, Fergusson
Jesus, the Master Teacher, Horne
Latent Religious Resources in the Public School, Hauser
Leadership of Girls' Activities, Espey
Learning and Teaching, Sheridan-White
Making the Old Sunday School New, Miller
Manual of Play, Forbush
Method in Teaching Religion, Betts and Hawthorne
Methods of Church School Administration, Gee
Missionary Education in Home and Sunday School, Diffendorfer
Missionary Methods for Sunday School Workers, Trull
Motives and Expression in Religious Education, Ikenberry
Music for Everybody, Bartholomew and Lawrence
My Message to Sunday School Workers, Lawrance
New Program of Religious Education, The, Betts
One Hundred Projects for the Church School, Towner
Organization and Administration of the Church School, The, Athearn
Organization and Administration of the Church School, Ikenberry
Organization and Administration of Religious Education, Stout
Organization and Administration of the Sunday School, The, Cunninggim-North
Outstanding Days, Herrick
Pageantry and Dramatics in Religious Education, Meredith
Parish Program of Religious Education, A, Squires
Plans for Sunday School Evangelism, Brown
Playtime Guide Book, Brown
Present Day Sunday School, Burroughs
Principles of Christian Service, Cope
Principles of Religious Teaching, The, Barclay

Program of the Christian Religion, The, Shackford
Project Method of Teaching, The, Stevenson
Project Principle in Religious Education, The, Shaver
Projects in World Friendship, Lobingier
Psychological Foundations of Religious Education, Squires
Psychology of Leadership, Tralle
Publicity and Progress, Smith
Pupil, The, Barclay
Pupil and the Teacher, The, Weigle
Recreation for Girls, Moxcey
Religious Education Through Story-Telling, Cather
Rural Church Serving the Community, The, Earp
Seeing Straight in the Sunday School, Huntley
Secretary and His Assistants, The, McKinney
Shorter Bible Plays, Benton
Small Sunday School, The, Sensabaugh
Social Activities, Cheley
Special Days in the Sunday School, Lawrance
Story of Robert Raikes, The, Harris
Story Worship Programs for the Church School Year, Stowell
Successful Sunday School Superintendent, The, Wells
Summer Program for the Church School, A. Krumbine
Sunday School an Evangelistic Opportunity, The, Hanan
Sunday School at Work, The, Faris
Sunday School Between Sundays, Knapp
Sunday School Building and its Equipment, The, Evans
Sunday School The: How to Start and Keep It, Rice
Sunday School in Town and Country, The, Somerndike
Sunday School Management, Brewbaker
Sunday-School Movement and the American Sunday-School Union, The, Rice
Sunday School Officers' Manual, Brown
Sunday School Teaching and Management, McConaughy-Bartow
Superintendent, The, Brown
Thoroughly Furnished, Robinson
Training the Devotional Life, Weigle-Tweedy
Training World Christians, Loveland
Use of Art in Religious Education, The, Bailey
Use of Projects in Religious Education, The, Hartley
Use of the Story in Religious Education, The, Eggleston
Week-Day Church School, Squires
Week-Day Church School Methods, Young
Week-day Religious Education, Gift
A Working Plan for the Church School, Henry
Worship in Drama, Boyd
You Can Learn to Teach, Slattery

For Parents

Beckonings from Little Hands, DuBois
Children's Devotions, Verkuyl
Christian Family, The, Darsie
Fireside Child Study, DuBois
Making the Best of Our Children, Wood-Allen
Mother-Teacher of Religion, The, Betts
Mothers, Adams
Mothers' Problems, Clark
Parenthood and Child Nurture, Baker
Parent and the Child, The, Cope
Parent Training in the Church School, Norton
Parents and Their Children, Moxcey
Programs for Mothers' Meetings, Barney
Religious Training in the School and Home, Sneath
Training of Children in the Christian Family, Weigle

Children, General

Average Boys and Girls, McKinney
Child for Christ, The, McKinney
Childhood and Character, Hartshorne
Children's Gateway to Bible Story Land, Adams
Church Story Hour, The, McArdle
Fundamentals of Child Study, Kirkpatrick
Psychology of Childhood, Norsworthy and Whitley
Song and Play for Children, Danielson and Conant
Story-Telling for Teachers of Beginner and Primary Children, Cather

Cradle Roll Department

Cradle Roll Department, The, Sudlow
Cradle Roll Manual, The, Moore
Little Child and His Crayon, The, Moore
Nursery Class, The, McCallum
Object Lessons for the Cradle Roll, Danielson
Psychology of the Pre-School Child, Baldwin and Stecker
Toddler, The, Cleveland

Beginners Department

Beginners Book in Religion, The, Baker
Beginners Worker and Work, The, Beard

Dawn of Religion in the Mind of the Child, The, Mumford
How We Can Help Children to Pray, Mumford
Lessons for Teachers of Beginners, Danielson
Methods With Beginners, Danielson
Religion of the Beginner, The, Rankin
Study of the Little Child, A, Whitley

Primary Department

First Book in Hymns and Worship, A, Thomas
First Primary Book in Religion, A, Colson
Methods for Primary Teachers, Lewis
Primary Method in the Church School, Munkres
Second Primary Book in Religion, A, Colson
Study of the Primary Child, A, Whitley
Primary Story Worship Programs, Berg
Primary Worker and Work, The, Thomas

Junior Department

All About the Junior, Sudlow
Church Work With Juniors, Brockway
Curriculum of Worship for the Junior Church School, A, Crandall
Hymn Stories, Colson
Junior, The, Chave
Junior Method in the Church School, Powell
Junior Worker and Work, Baldwin
Study of the Junior Child, A, Whitley
Training the Juniors in Worship, Jones
Our Junior Department, McNaughton

Young People, General

Adolescent Girl, The, Richmond
Agencies for Religious Education of Adolescents, Munro
All the Year Round Activities for Young People, White
Almost a Man, Wood-Allen
Almost a Woman, Wood-Allen
Around the Camp Fire With the Older Boys, Eggleston
Brothering the Boy, Raffety
Changing Girl, The, Latimer
Church at Play, The, Richardson
Church's Program for Young People, The, Mayer
Dramatized Bible Stories for Young People, Russell
Evangelism of Youth, The, Gage
Father and Son Library
Fireside Stories for Girls in Their Teens, Eggleston
Following the Gleam, Miller

From Youth Into Manhood, Hall
Girl in Her Teens, The, Slattery
Girl's Religion, A, Slattery
Girlhood and Character, Moxcey
God, Men, and Women, Gray
Group Leaders and Boy Character, Gregg
Our Boy, Bartow
Problems of Boyhood, Johnson
Psychology of Adolescence, Tracy
Recreation and the Church, Gates
Recreational Leadership Church and Community, Powell
Stories for Special Days in the Church School, Eggleston
Stories for Talks to Boys, Cheley
Teaching the Youth of the Church, Maus
Teen-Age Tangles, Blanchard
Torchbearers, Murphy
Varieties of Adolescent Experience, Mudge
What Ails Our Youth, Coe
What Shall I Do With My Life, Donnelly
Youth Organized for Religious Education, Maus

Intermediate and Senior Department

Boy Scout Handbook
Camp Fire Girls' Manual
Church Work With Intermediates, Flinn
Comrades' Manual
Dramatized Missionary Stories, Applegarth
Finding My Place, Moxcey
Girls' Reserve Manual
Good Times for Girls, Moxcey
Intermediate Method in the Church School, McKibben
Leaders of Youth, Harris
Out Into Life, Horton
Pioneers' Manual
Project Lessons in the Gospel of Mark, Wadhams
Psychology of Early Adolescence, The, Mudge
Psychology of Middle Adolescence, Moxcey
Right Living, Newberg
Senior Worker and His Work, The, Lewis
Teaching Adolescents in the Church School, Shaver
Trail Rangers' Manual
Tuxis Boys' Manual
Woodcraft League Manuals

Young People's Department

Development of the Young People's Movement, Erb
Handbook for Workers With Young People, Thompson
Jesus' Ideals of Living, Fiske
Leaders of Young People, Smith
Psychology of Later Adolescence, The, Mudge
Vocations Within the Church, Crawford
Year's Program for Young People, A, Stock
Young People's Projects, Shaver

ADULT DEPARTMENT

Adult Class, The, Pierce
Adult Department, The, Blick
Adult Class Study, Wood
Adult Division of the Church School, The, Halpenny
Adult Program in the Church School, The, Brewbaker
Adults in the Sunday School, Bovard
Men's Class in Action, The, Morse
Organization and Administration of the Adult Department, Barclay
Study of Adult Life, A, Soares
Women's Class in Action, The, Morse

APPENDIX B

A STANDARD FOR SMALLER SUNDAY SCHOOLS

Almost every denomination has set up a standard for its Sunday schools. State associations also have adopted standards for all the Sunday schools in the state. These standards have naturally been framed with the larger Sunday schools in mind and have not so well fitted the needs of the smaller Sunday schools. The American Sunday-School Union has built a standard specially adapted to the smaller Sunday schools and to rural conditions. It recommends this standard to all Union Sunday schools.

What is the Advantage

The great advantage of having a standard is that every superintendent and teacher may then know just what should be aimed at in the school to which he or she belongs. As point by point is reached the whole work of the school will be steadily gaining in efficiency. The special advantage of *this* standard is that it is fitted to the small school, to rural conditions, and to union effort.

How Your School May Qualify

Study carefully the ten points in the standard and see under how many of them your school would at once be able to qualify. Then one by one take up each of the points on which you are deficient, and seek to bring your school up to it. Even if your school does not now qualify under

any one of the ten points, do not let that discourage you. Determine that you will win one point after another toward bringing your school up to the standard.

How to Go to Work

Secure through your missionary, or direct from the American Sunday-School Union, a copy of the standard on cardboard to be hung up in your Sunday school, together with the stars to be attached as each point is won. This will set before every member of the school the goal to be worked for.

As soon as five points have been reached, notify your Sunday-school missionary, who will report your school, in order that it may be recognized as a *Forward School.* When you have reached the nine points, report to him again that you may be recognized as a *Banner School.*

Copies of the leaflet containing the standard may be had, without charge, on application to any missionary of the American Sunday-School Union, or direct from its headquarters, 1816 Chestnut Street, Philadelphia. Copies of the standard in cardboard form, together with stars to be attached to it, may be obtained in the same way. A banner containing the name of the school, with its recognition as a *Forward School* or a *Banner School* will be furnished at cost to every Union Sunday school qualifying for it.

THE STANDARD FOR UNION SUNDAY SCHOOLS

Approved and Recommended by the American Sunday-School Union

Adapted to small rural schools, and based on what a school *does,* rather than on what it *has.*

1. Evergreen. A school that meets *every Sunday*—except when prevented by contagious disease, or other valid

cause; or when it cannot meet, provides for the study of the lesson in the home.

2. Everybody. A school that studies the people it should serve and makes a map or list, including each home, and showing: (1) names of all babies under four; (2) names of those who for any cause cannot attend Sunday school; and (3) names of all adults and children who should attend, but do not do so. It then endeavors to enroll those under (1) on the Cradle Roll; those under (2) in the Home Department; and those under (3) in the Sunday school itself.

3. Good Records. The school adopts the Constitution for Union Sunday schools. The secretary keeps records in permanent form and makes report each month to the Sunday-school missionary, and annually to the county or state Sunday-school association, if requested. Each member of the school is marked each Sunday for (1) attendance, and also for at least one of the following: (2) home lesson-study or handwork, as requested by the teacher; (3) committing Golden Text or other Scripture; (4) following daily home readings; (5) bringing Bible or Testament to school.

4. Helps. American Sunday-School Union lesson helps provided—lesson cards, Quarterlies (or lesson leaves), *Sunday-School World*—so that each member of the school may be able to study from some one of them at home. Bibles and hymn books for those who can use them; maps to illustrate the lessons. Also, some good reference books on the Bible and on Sunday-school work made available for use of officers, teachers, and older pupils.

5. Classes. The school divided, if its enrolment is over fifty, into classes on the following basis: Beginners', six and under; Primary children, seven to nine; Junior boys and girls, ten to fourteen; Young People, fifteen to twenty; Adults, above twenty. If enrolment is under fifty, then divided into at least three classes. Supplemental work, in

addition to the regular lesson studied, in one or more classes.

6. Giving. An offering taken each Sunday. At least one each quarter devoted to outside objects, such as, (1) the general work of the American Sunday-School Union, or its work for special classes; (2) relief work for orphans abroad; (3) support of general Sunday-school work; (4) missionary objects. Instruction in class, or before the whole school, to promote missionary interest.

7. Special Days. Children's Day observed each year, and one or more of the following: Easter, Christmas, Rally Day, a patriotic day (nearest to Fourth of July, Washington's Birthday, or Memorial Day), Annual Temperance Day, also regular temperance instruction.

8. Fellowship. The school represented by a commissioner in the group organization in its neighborhood, and by its members in Group Gatherings; or, when such are not held, then in district, county, or state Sunday-school conventions.

9. Trained Workers. The school holds a workers' conference of its officers and teachers at least twice each year. At least one member of the school shall have received within the year a certificate, or diploma, in a training course for Sunday-school workers, either the American Sunday-School Union, or other approved course.

10. Results. Members of the school—at least once each year, if not more—shall be led to accept Christ as Lord and Saviour, and to unite, where possible, with some church. The school, as a whole, or through one of its classes, shall undertake and render some definite service for the community.

Any Sunday school certifying to the local missionary of the American Sunday-School Union, or to the District Superintendent, that it has reached five of these points shall be recognized as a *Forward School.* Any school which has

reached at least nine of them shall be recognized as a *Banner School,* and so continue so long as it maintains the standard; the year to be placed upon the banner annually.

APPENDIX C

SPECIAL HELPS FOR SMALLER SUNDAY SCHOOLS

The American Sunday-School Union has had a century of experience in planting and developing Sunday schools, especially in country communities. Its missionaries know the rural districts; many of them work in lumber and mining camps, and in sections largely settled by foreign-born people. They know what is needed to build up successful schools in such neighborhoods. In line with their experience a new training course has been prepared both for teachers and for other Sunday-school workers, entitled *Sunday-School Teaching and Management.* By James McConaughy, Litt.D., Editor American Sunday-School Union, with the coöperation of James L. McConaughy, Ph.D., Professor of Education in Dartmouth College (now President of Wesleyan University), and Harry Edwards Bartow, Secretary of Pierce School, Philadelphia, and Sunday-school superintendent, Collingdale, Pa.

Twenty-five studies, emphasizing such principles and methods as are essential for success in all schools, and quite as practicable in the smaller as in the larger ones.

The lessons on teaching show how to arouse the interest and hold the attention of the pupils, how to train and influence them, and how to adapt the instruction to the various grades.

The lessons devoted to Sunday-school management are equally practical. The equipment of the school, the work of its various officers, the music, the program, organized

classes, instruction in missions, temperance, purity, and citizenship, the activities fostered by the school in the community—all these and other practical themes are treated.

It is not a cure-all for Sunday-school maladies, but it does tell clearly, with the smaller schools always in mind, just what a Sunday-school worker ought to *be,* and *know,* and *do.*

How to Undertake the Study

Where no training of workers has been done, usually the best way to begin is to form a special class composed of as many of the present officers, teachers, and older pupils as will agree to take up the work. This class may meet at whatever time is most convenient, either on Sunday, or on a weekday. A private home may be the best place of meeting.

Where the present workers have had some training and the aim is rather to train those who are younger, so that they may be ready to undertake responsibility as their services become needed, a class may be formed to meet at the regular Sunday-school hour, studying the training course in place of the regular lesson.

While it is best to form a class and choose a teacher, the course may be taken where no one can, at the start, be secured to serve as teacher. In that case, form a group of those who are willing to join, and have each lead in turn. The book contains instructions to guide a group leader in profitably directing the group meeting. A group thus started may later develop into a class, with its chosen teacher.

The superintendent, a pastor, a public-school teacher, or one of the teachers in the Sunday school, may be the best teacher for the training class. It is a privilege which no one should decline, unless very clear that he (or she) should not undertake the work.

Where neither class nor group can be formed, any individual may take up the course alone. By thus leading the way, one may become prepared to later enlist a successful group or class.

Where Can Help Be Had?

If you belong to a Union school, the missionary of the American Sunday-School Union in your locality will very gladly aid you, both in starting the work and during its progress. Through him the Society, from its headquarters in Philadelphia, will send letters of direction, furnish examination papers, and award certificates of credit to those who complete the course. When a similar course on the Bible is also successfully completed, the student will receive the Society's diploma.

Those who undertake this work should be at least fifteen years of age. Certificates will not be granted to anyone under sixteen.

If you are not in a Union school, write direct to the American Sunday-School Union, 1816 Chestnut Street, Philadelphia.

The help rendered to all who pursue the course will be freely given without charge.

If any former effort to conduct a training class in your school did not succeed, you may now, with the help afforded, reach quite a different result.

APPENDIX D

INTERNATIONAL STANDARD LEADERSHIP COURSES

The following is quoted from Educational Bulletin Number Three, issued for all denominations, by the International Council of Religious Education, 5 South Wabash Avenue, Chicago:

The Standard Training Course, as revised, is organized on the basis of units of not less than ten periods of fifty minutes each. A minimum of twelve units will merit the Standard Training Diploma. The completion of additional units will be recognized by suitable awards.

Of the twelve units eight are general units, and four are specialization units. Of the eight general units six are required, and two are elective. Of the four specialization units three are required, and one is elective.

NOTE.—The courses are designated by numbers, and so referred to by all leaders.

A. GENERAL REQUIRED UNITS

1. A Study of the Pupil. 2. The Principles of Teaching. 3. The Old Testament. 4. The New Testament. 5. The Message and Program of the Christian Religion. 6. The Teaching Work of the Church.

General Elective Units: 101. Life of Christ. 102. Studies in the Prophets. 103. Old Testament—a Continuation of Course 3. 104. New Testament—a Continuation of

Course 4. 105. Church History. 106. Materials and Methods of Missionary Education. 107. Training in Worship and the Devotional Life. 108. Dramatization and Pageantry. 109. Religious Education in the Family. 110. Social and Recreational Leadership. 111. Principles of Christian Service. 112. Christianizing the Modern World. 113. The Educational Task of the Local Church. 114. A Brief History of Religious Education. 115. The Administration of Leadership Training. 116. Tests and Measurements in Religious Education. 117. The Administration of Weekday Church Schools. 118. The Administration of Vacation Church Schools. 201. Story-Telling in Religious Education.

B. Specialization Courses

Four of the twelve units must be taken in one of the following departments of specialized study:

Cradle Roll Department Required Units. 11. A Study of Infancy. 12. Cradle Roll Materials and Methods. 13. Cradle Roll Administration.

Cradle Roll Elective Units. 109. Religious Education in the Family. 205. Supervision in Elementary Education. 201. Story-Telling in Religious Education.

Beginners Department Required Units. 21. A Study of Early Childhood. 22. Beginners Materials and Methods. 23. Beginners Department Administration.

Beginners Elective Units. 201. Story-Telling in Religious Education. 202. Beginners Worship. 205. Supervision in Elementary Education.

Primary Department Required Units. 31. A Study of Middle Childhood. 32. Primary Materials and Methods. 33. Primary Department Administration.

Primary Elective Units. 201. Story-Telling in Religious Education. 203. Primary Worship. 205. Supervision in Elementary Education.

Junior Department Required Units. 41. A Study of Later Childhood. 42. Junior Materials and Methods. 43. Junior Department Administration.

Junior Elective Units. 201. Story-Telling in Religious Education. 204. Junior Worship. 205. Supervision in Elementary Education.

Intermediate Department Required Units. 51. A Study of Early Adolescence. 52. Intermediate Materials and Methods. 53. Intermediate Department Administration.

Intermediate Elective Units. 108. Dramatization and Pageantry. 110. Social and Recreational Leadership. 301. Intermediate Worship. 304. Supervision in Adolescent Education. 305. Agencies for the Religious Education of Adolescents. 306. Materials and Methods of Vocational Guidance.

Senior Department Required Units. 61. A Study of Middle Adolescence. 62. Senior Materials and Methods. 63. Senior Department Administration.

Senior Elective Units. 108. Dramatization and Pageantry. 110. Social and Recreational Leadership. 302. Senior Worship. 304. Supervision in Adolescent Education. 305. Agencies for the Religious Education of Adolescents. 306. Materials and Methods of Vocational Guidance.

Young People's Department Required Units. 71. A Study of Later Adolescence. 72. Young People's Materials and Methods. 73. Young People's Department Administration.

Young People's Elective Units. 108. Dramatization and Pageantry. 110. Social and Recreational Leadership. 303. Young People's Worship. 304. Supervision in Adolescent Education. 305. Agencies for the Religious Education of Adolescents. 306. Materials and Methods of Vocational Guidance.

Adult Department Required Units. 81. A Study of

Adult Life. 82. Adult Materials and Methods. 83. Adult Department Administration.

Adult Elective Units. 109. Religious Education in the Family. 111. Principles of Christian Service. 112. Christianizing the Modern World.

Administration Department Required Units. 91. Church School Administration. 92. The Curriculum of Religious Education. 93. Supervision in Religious Education.

Administrative Elective Courses. 113. The Educational Task of the Local Church. 114. History of Religious Education. 115. The Administration of Leadership Training. 116. Tests and Measurements in Religious Education. 117. The Administration of Weekday Church Schools. 118. The Administration of Vacation Church Schools.

APPENDIX E

PICTURES FOR TEACHING, CLASSIFIED BY AGE GROUPS

The pictures listed in this appendix, for the most part, are prints of the world's masterpieces in art, of special significance to Sunday-school teachers. The list is not an exhaustive, but quite a representative one. Practically every picture cited can be secured in the inexpensive editions. The publishers of this book will gladly furnish information. The arrangement is alphabetical by title in each age group.

Pictures for Cradle Roll Classes

**Angel Heads,* Reynolds
"Anno Domini," Long
**Baby Stuart,* Van Dyck
Bambino, Robbia
Between Two Litigants, Dahaisne
**"Can't You Talk?"* Holmes
Children With Garland of Fruit, Rubens
Christ's Entry Into Jerusalem, Plockhorst
Fascinating Tale, Ronner
**Feeding Her Birds,* Millet
Finding of Moses, Delaroche
First Step, Millet
**Flight Into Egypt,* Hofmann
Four Kittens, Adam
Guardian Angel, Guercino
"I'm Tidy Now," Landor
Interesting Family, Carter
Little Freehold (Squirrels), Carter
Madonna, Sassoferrato
**Madonna and Child,* Dagnan-Bouveret
Madonna and Child, Deger
Madonna and Child, Dolci
Madonna and Child, Max
Madonna and Child, Murillo
Madonna and Child, Perruzi
Madonna and Child, Sichel
**Madonna of the Chair,* Raphael
Madonna of the Grotto, Müller
Madonna of the Lilies, Dolci
Madonna of the Olive Branch, Barabino

*Pictures of first choice, to be purchased first in starting a collection.

Madonna of the Workshop, Dagnan-Bouveret
Madonna With the Child Jesus, Dolci
Madonna With the Christ Child, Defregger
Mother and Child, Bodenhausen
Nest, Croisy
Piper and Nutcrackers, Landseer
Rest in Flight, Knaus
**Simeon,* Hofmann
Star of Bethlehem, Piglhein
Virgin, Infant Jesus, and St. John, Bouguereau

Pictures for Beginners

Arrival of the Shepherds, Le Rolle
Cherry Girl, Champey
Children's Friend, Eberle
Child Samuel, Sant
**Christ Blessing Little Children,* Plockhorst
Christ Blessing Little Children, School of Rembrandt
Dedication of Samuel, Topham
Deer Family, Bonheur
**Dignity and Impudence,* Landseer
Family Cares, Barnes
Finding of Moses, Persult
First Lesson, Bateman
Flight Into Egypt, Bouguereau
Flight Into Egypt, Hitchcock
Friends, or Foes? Barber
Happy as the Day is Long, Faed
Healing the Sick Child, Max
Holy Family, Müller
Holy Family, Murillo
Holy Family, Rubens
**Holy Night,* Correggio
Holy Night, Müller
Hunt the Slipper, Douglass
Infant Jesus, Munier
Jesus and the Child, Ballheim
Little Brother, Von Bremen
Little Foxes, Carter
Little Rabbit Seller, Von Bremen
Monarch of the Glen, Landseer
Moses Is Found, Vriendt
Musical Basket, Lambert
Mute Appeal, Barber
**Nativity,* Hofmann
Nativity, Sinkel
Puss in Boots, Paton
Rainbow, Millet
Resting Place, Laux
**Repose in Egypt,* Merson
Repose in Egypt, Van Dyck
St. Anthony of Padua, Murillo
St. John and the Lamb, Baudry
**Sistine Madonna,* Raphael
Star of Bethlehem, Burne-Jones
**"Suffer Little Children to Come Unto Me,"* Von Uhde
Sympathy, Riviere
Torn Hat, Sully
Two Mothers and Their Families, Bouguereau
"Want to See the Wheels Go Round," Goodman
**Worship of the Wise Men,* Hofmann
"You're No Chicken," Paton

*Pictures of first choice, to be purchased first in starting a collection.

Pictures for Primary Pupils

Adoration of the Shepherds, Vacchio
**Age of Innocence,* Reynolds
Announcement to the Shepherds, Plockhorst
Apostles' Ambition Rebuked, Hofmann
Before the Judge, Sonderland
Child Handel, Dicksee
Childhood of Christ, Hofmann
Children of Charles I, Van Dyck
**Christ Blessing Little Children,* Hofmann
Christ Blessing Little Children, Tidey
**Christ Child,* Murillo
**Christ Healing the Sick,* Hofmann
Christmas Bells, Blashfield
Distinguished Member of the Humane Society, Landseer
Fisherman's Daughter, Jameson
**Flight Into Egypt,* Plockhorst
Fourth Commandment, Sinkel
Franco-Arab School, Geoffroy
Good Samaritan, Shields
**Good Shepherd,* Plockhorst
Harvest, L'Hermitte
Haymakers, Dupre
**Helping Hand,* Renouf
Jesus With the Children Today, Von Uhde
John, Del Sarto
Landing of Columbus, Van Der Lyn
**Light of the World,* Hunt
Lincoln, Abraham, Rice
Lion Family, Bonheur
Little Ones in Class, Geoffroy
Little Scholar, Bouguereau
Merry Awakening, Munier
Music Lesson, Wunsch
Offering of the Turtle-Doves, Goodall
Out for a Sail, Walden
Pharaoh's Horses, Herring
Pomona, Millais
Princes in the Tower, Millais
Pussy's Temptation, Rotta
Repose in Egypt, Merson
Repose in Egypt, Plockhorst
Return to the Farm, Troyon
Saint John and the Lamb, Murillo
Saved, Landseer
School in Brittany, Geoffroy
Shepherd and His Flock, Bonheur
Shepherdess, Le Rolle
**Shoeing the Horse,* Landseer
Simplicity, Reynolds
Sistine Madonna, Raphael
Strawberry Girl, Reynolds
"Suffer the Little Children to Come Unto Me," Roederstein
Village Blacksmith, Herring
Washington, George, Stuart
Washington and Lafayette at Mount Vernon, Rossiter
Wounded Lamb, Von Bremen
Young Timothy With the Scriptures, Sant

Pictures for Juniors

**Angelus,* Millet
Boy Christ, Taylor
**Bunker Hill Monument,* Charlestown Mass.

Charity, Riviere
*"*Children Are an Heritage of the Lord,"* Taylor
Chorister Boys, Anderson
Christ Entering Jerusalem, Deger
Christ Knocking at the Door, Schonherr
Christ Teaching from a Boat, Hofmann
Daniel's Answer to the King, Riviere
Daniel With the Lions, Riviere
David and Saul, Normand
David as a Good Shepherd, Bouguereau
David Slaying the Lion, Gardner-Bouguereau
Diogenes in Search of an Honest Man, Rosa
Emancipation Statue, Boston, Mass.
First Easter Dawn, Thomson
**Gleaners,* Millet
Good Shepherd, Von Molitor
Grace Darling and Her Father, Brooks
Hagar and Ishmael, Liska
**"He is Risen,"* Plockhorst
Herd, Camille
**"He Shall Give His Angels Charge Over Thee,"* Taylor
In the Highlands, Hofner
**"I Will Lift Up Mine Eyes Unto the Hills,"* Taylor
Jeanne D'Arc, Ingres
Jeanne D'Arc Listening to the Spirits, Benouville
Jesus and John, Reni
Jesus' First View of Jerusalem, Mengelberg
Journey to Bethlehem, Hole
Landing of the Pilgrims, Rothermel
Lincoln, Statue of, Lincoln Park, Chicago, Gaudens
**Lion of St. Mark,* Venice, Italy
Longfellow, Henry Wadsworth
**Longfellow's Home,* Cambridge, Mass.
"Lord Help Me," Plockhorst
**"The Lord Is My Shepherd,"* Taylor
Lost One Found, Thumann
**Lost Sheep,* Soord
Man Born Blind, Hofmann
My Dog, Landseer
Naaman's Wife and the Little Captive Maid, Topham
Old Monarch, Bonheur
Paul and Virginia
Pilgrim Exiles, Boughton
Pilgrims' Monument, Plymouth, Mass.
Ploughing, Bonheur
Plymouth Rock
Prayer in a Mosque, Jerome
Sermon on the Mount, Hofmann
Sermon on the Mount, Noack
Sermon on the Mount, Tissot
Shepherdess Knitting, Millet
Song of the Lark, Breton
Sower, Millet
Spirit of '76, Willard
**Stag at Bay,* Landseer
Washington Crossing the Delaware, Leutze
**Washington, Martha,* Stuart
Watt Discovering the Power of Steam, Neal
**Whittier, John Greenleaf*
Wild Cattle of Chillingham, Landseer
**With the Doctors in the Temple,* Hofmann

Pictures for Intermediates and Seniors

Abraham Going to Canaan, Doré
Acropolis, Athens
Appian Way, Rome
Arch of Titus, Rome
At the Watering Trough, Dagnan-Bouveret
**Capitol,* Washington, D. C.
**Christ Raising the Daughter of Jairus,* Hofmann
Christ Raising the Dead, Hofmann
Christ Walking on the Sea, Jalabert
Crucifixion, Hofmann
David Playing Before Saul, Schopin
**Diana, or Christ?* Long
Dog in the Manger, Douglas
**First Easter Dawn,* Thomson
**Great Pyramid and Sphinx,* Egypt
Halt in the Oasis, Schreyer
**Horse Fair,* Bonheur
**John and Peter Running to the Tomb,* Burnand
John Eliot Preaching to the Indians
John Wesley Preaching to the Indians
**Liberty Bell,* Philadelphia, Pa.
Listening to the Fairies, Bodenhausen
Lost, Schenck
Mosque of Omar, With Laver
**Mount Vernon, On the Potomac*
Nazareth, Palestine
Near View of the Colosseum, Rome
Panorama of Pompeii, Italy
Parthenon, Athens
Peter Freed by the Angel, Hilton
Resurrection, Naack
River Jordan, Palestine
St. Francis of Assisi, Murillo
St. Paul, Raphael
St. Paul at Ephesus, Sueur
St. Paul at Rome, Shields
Saul Witnessing the Stoning of Stephen, Westlake
Selling of Joseph, Schopin
**Sir Galahad,* Watts
Soul's Awakening, Sant
**Statue of Liberty,* New York Harbor, Bartholdi
**Three Members of a Temperance Society,* Herring
View of Joppa from the House of Simon the Tanner
Washington's Tomb
**White House,* Washington

Pictures for Young People

Ahab and Elijah, Dicksee
Alhambra, Spain
"All's Well," Homer
Angel of Mortality, Ehrler
Annunciation, Hacker
Annunciation, Hofmann
Ascension, Bierman
Ascension, Hofmann
Beethoven in His Study, Schlosser
Blessed Damozel, Rossetti
Blind Bartimæus, Copping
Christ, Hofmann
**Christ and the Fishermen,* Zimmerman

Christ and the Rich Young Man, Von Gebhardt
**Christ and the Rich Young Ruler,* Hofmann
Christ and the Woman of Samaria, Hofmann
Christ Bearing the Cross, Hofmann
Christ Before Pilate, Hofmann
**Christ Before Pilate,* Munkacsy
Christ Driving Out the Money Changers, Hofmann
**Christ in Gethsemane,* Hofmann
**Christ Knocking at the Door,* Hofmann
**Christ Taking Leave of His Mother,* Plockhorst
Christ the Consoler, Zimmerman
Christ With Mary and Martha, Siemiradski
Christian Martyrs, Gerome
"Come Unto Me All Ye That Labor," Bloch
**Consoling Christ,* Plockhorst
**Corruption of Judas,* Prell
Cross Bearer, Thiersch
Countess Spencer, Reynolds
Danté and Beatrice, Scheffer
**Diana, or Christ?* Long
Easter Morning, Hofmann
Easter Morning, Plockhorst
Easter Offering, Sant
Elijah, Gow
Esther Braves the King, Heyden
Esther Denouncing Haman, Normand
Evangeline, Douglas
**Evil One Sowing Tares,* Millais
Façade of Notre Dame, Paris
Façade, St. Paul's, Rome
Faith, Hope, and Charity, Schramm
First Day of Creation, Burne-Jones
**"For He Had Great Possessions,"* Watts
Going to Work, Millet
Golden Stairs, Burne-Jones
Good Samaritan, Penrose
Great Masters of Music, Hamman
Haggai Summons the People, Sargent
Harvesters' Return, Seifert
**Head of Christ,* Hofmann
Head of St. Paul, Raphael
**"He is Risen,"* Plockhorst
**Holy Women at the Tomb,* Ender
Hope, Burne-Jones
Hosea, Sargent
Incredulity of St. Thomas, Guercino
Industry, Veronese
In the Immigrant Station
**"Isaiah,"* Sargent
**"It is the Moment of the Tempter's Power,"* Cornicelius
Jephthah, Millais
Jeremiah, Michelangelo
Judas and the Priests, Prell
"King's Daughter," Schmalz
**Kiss of Betrayal,* Geiger
Lazarus, Riviere
**Lost Sheep,* Soord
**Man With the Hoe,* Millet
Martin Luther, Holbein
**Mary Anointing the Feet of Jesus,* Hofmann
**Melrose Abbey,* Scotland
Merchant and the Pearl of Great Price, Joy
Mordecai is Honored, Villegas

Morning, Breton
Moses, Michelangelo
Mosque of St. Sophia, Constantinople, Turkey
On the Galilean Sea, Harrach
**On the Way to Emmaus,* Hofmann
Panorama of Constantinople, With Bosphorus, Turkey
Parable of the Ten Virgins, Strudwick
Peter's Denial, Harrach
Prayer, Max
Priscilla, Boughton
Prodigal Son, Von Molitor
Prodigal Son, Swan
Prodigal Son and His Father, Von Molitor
Prodigal's Return, Tissot
Promise of the Future, Zmurko
Prophets, Sargent
Puritans Going to Church, Boughton
Raising of Lazarus, Rubens
Rebecca, Goodall
**Remorse of Judas,* Armitage
Rider on the White Horse, Watts
Ruth, Lajos
**Ruth and Naomi,* Calderon
Samson Carrying Away the Gate of Gaza, Motte
Saint Paul and Saint Mark, Munich
Saints John and Peter, Munich
**Savonarola*
Signing the Declaration of Independence, Trumbull
Sistine Chapel, Rome
Song Without Words, Thorne
St. John in the Desert, Raphael
St. John the Evangelist, Correggio
St. Mark's, Venice
**Temptation,* Hofmann
"The Last Supper," Zimmerman
Temptation of Christ, Scheffer
Three Marys, Scheffer
Three Marys at the Tomb, Spurgenberg
Washington and His Mother, Fournier
**Washington at Valley Forge,* Brueckner
Westminster Abbey, London
**"When I Consider Thy Heavens,"* Taylor

PICTURES FOR ADULTS

Angel of Peace, Kaulbach
Angel's Greeting, Seifert
**Apostle Paul,* Rembrandt
Arrival at Bethlehem, Mierson
Arrow of the Lord's Deliverance, Dicksee
At the Loom, Gay
**"Behold the Man,"* Ciseri
Burial of Our Lord, Jalabert
"By the Rivers of Babylon," Schmalz
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